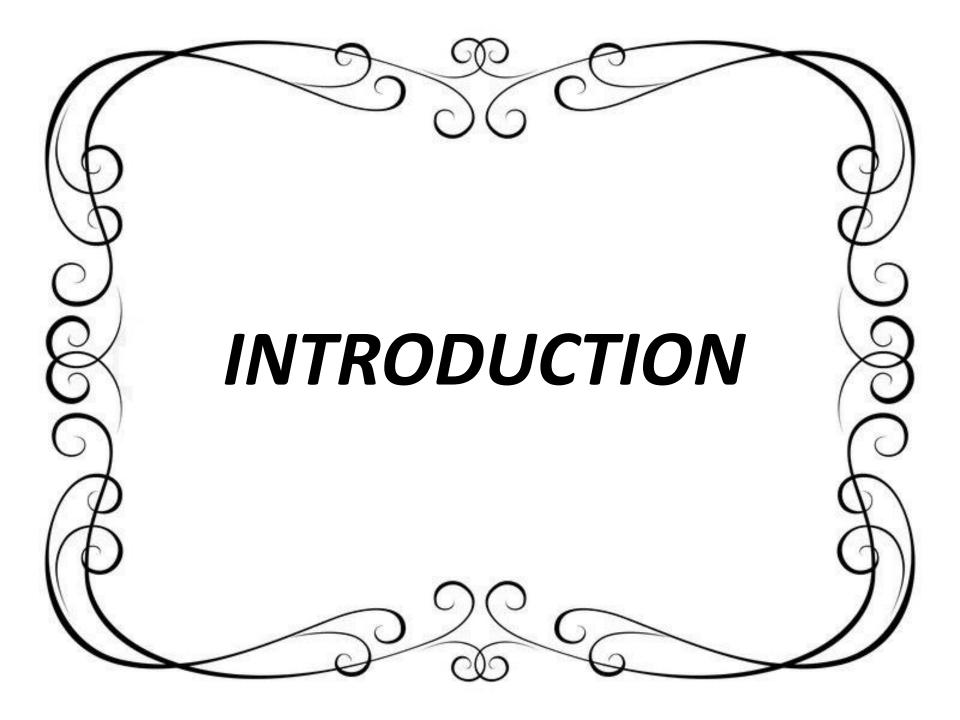


Index

S. No.	Title	Verse	Page No.
43.	The locus and the content of avidya	1	1529 to 1628
44.	The non-sentiential sense obtained from the sentence itself	2	1629 to 1649
45.	The three stages one has to go through to obtain non-sentential sense from the sentence	3	1650 to 1671
46.	Injunction only on the Jnana-Sadhana	4 – 5	1672 to 1704

INDEX

S. No.	Title	Page No.
I	<u>Introduction – Chapter 3</u>	1519
II	Chapter 3: Topic 43 to 46	
1	<u>Verse 1</u>	1529
2	<u>Verse 2</u>	1629
3	<u>Verse 3</u>	1650
4	Verse 4	1672
5	<u>Verse 5</u>	1701



Chapter 3

Introduction:

- Anatma Mithyatva Nishchayam and Atma Anatma Viveka is essence of 2nd Chapter.
- Entire Anatma Prapancha is of a lower order of reality, not as real as Atma.
- Anatma Prapancha is false, unreal from standpoint of Atma, absolute reality.
- Unreality of universe is established through 3 different reasons.
- Most important reason is that Upanishad negates universe.
- What is negated by Shastra can't be real.
- What is real can't be negated.
- Another important point in summary missed out is :
 - In the wake of knowledge there will be no Anatma at all.
 - There will be only Atma.

Isavasya Upanishad:

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः॥ ७॥

Yasmin sarvani bhutani atmaiva-bhud vijanatah,

tatra ko mohah kah soka ekatva-manu-pasyatah [7]

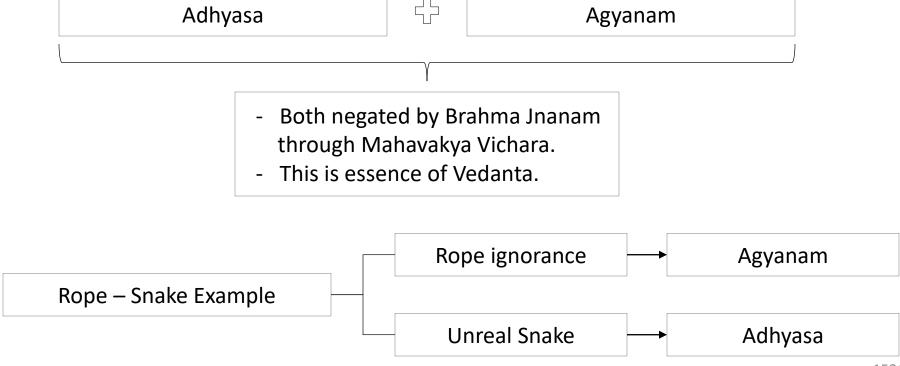
When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- Wise looks at everything as Atma.
- This vision of Atma is important for Advaitam.
- In the wake of knowledge, if Anatma is going to be negated, its possible only under one condition.
- In vision of wise, everything is Atma, no Anatma at all.
- If knowledge negates Anatma.
- If knowledge negates Anatma, Anatma Body Mind World must be born of ignorance.
- If Anatma is product of ignorance then knowledge will destroy Ignorance as well as product of ignorance.
- Sruti says Anatma is unreal.
- It is product of ignorance. It is negated by knowledge.
- Therefore the entire Anatma is to be negated as caused by ignorance of Atma.
- If ignorance has to be negated, one has to gain knowledge.
- Knowledge removes ignorance and ignorance produced Anatma.
- This is basic thesis of Advaitam.
- Knowledge negates ignorance directly.
- By way of negating ignorance, it negates Anatma, being product of ignorance.
- Whatever is product of ignorance is called unreal or Adhyasa.

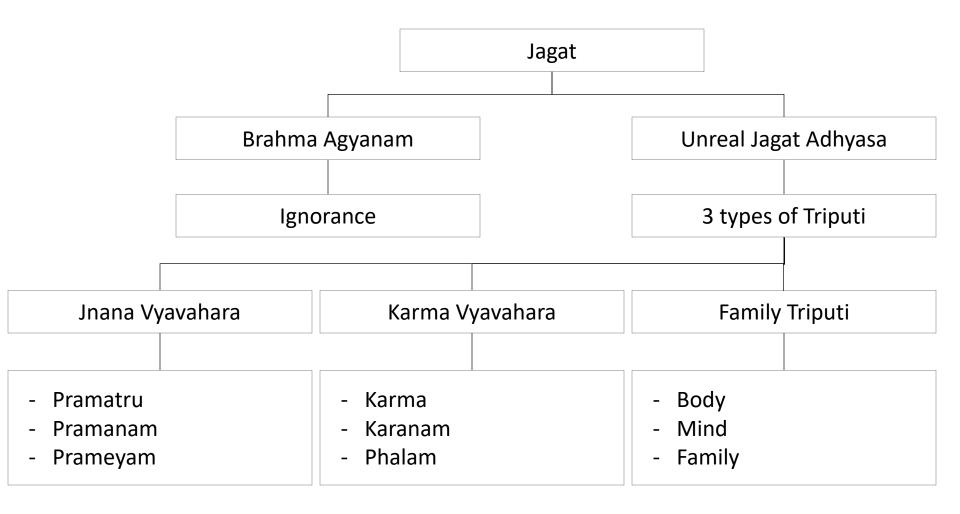
- Atma can't be proved or disproved by any other method.
- Mahavakya = Upajeevya Pramanam.

Technical Aspect:

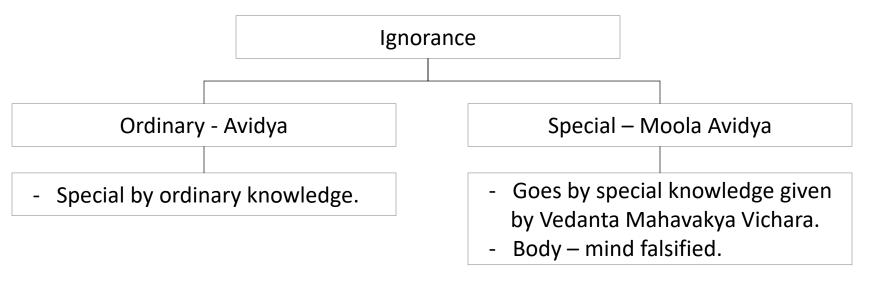
- Understand clearly, otherwise eternal problem.
- Will say understood, not realised.
- No other realisation.
- Don't be permanent Sadhaka.
- Only clear understanding, no meditation required, not Pramanam.



- Both rope ignorance and snake Adhyasa are negated simultaneously by one rope knowledge.
- Unreal snake is created by rope ignorance.



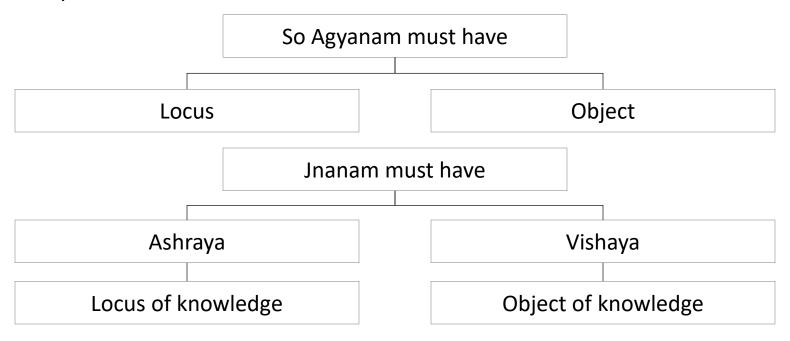
- What ignorance has created entire Anatma Prapancha?
- Brahma Avidya or Moola Avidya is not small ignorance located in the mind of individual but bigger ignorance which is producer of mind and cosmos.
- Both mind and cosmos are caused by Moola Avidya.
- World not projection of individual mind but entire world including mind and cosmos is caused by Moola Avidya, Avyaktam, Maya, Prakrti, Yoga Nidra, Mahasushupti.
- Here Moola Avidya used in Chapter 3.



- Vedanta not aimed at improving mind but falsification of mind, mind itself negated.
- What happens in body mind Anatma can't touch Atma.
- This extra ordinary wisdom destroying Moola Avidya and falsifying Anatma is gained by thorough study of Maha Vakya Vichara, subject of Chapter 3 126 Verses.
- Mahavakya Vichara destroys Moola Avidya and Samsara.

Introduction: Topic

- Mahavakya Vichara, knowledge producing destruction of Moola Avidya.
- 2 principles w.r.t. any ignorance.
- I) Ignorance always associated with sentient entity not Jada entity.
 - Locus of ignorance is sentient being, ignorant being, who is ignorant.
 - Ignorance can't exist itself.
 - Ashraya = Locus, who is ignorant.
- II) Can't talk of ignorance without talking about object of ignorance.
 - Ignorance of what?
 - Vishaya.



III) Jnanam can destroy Ajnanam only if locus and object of Ajnanam are identical.

Example:

- Rama is ignorant of Physics.
- Physics ignorance will not go with Chemistry Jnanam.
- Samana Vishayatvam is condition for Jnana Agyana Virodha.
- If Jnanam and Agyanam are enemical, then no destruction takes place.

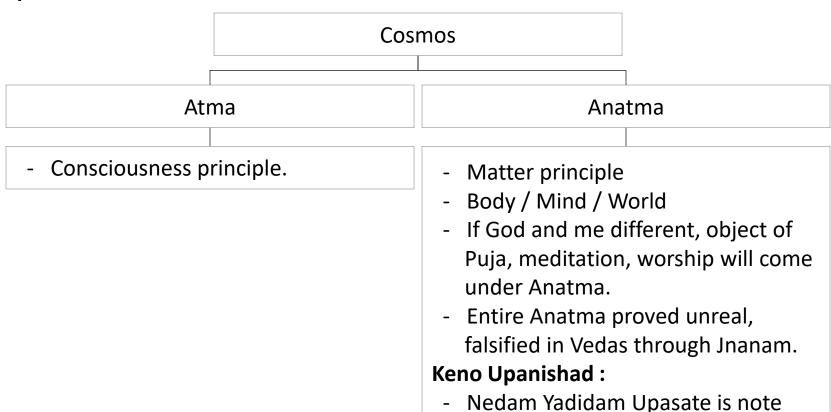
Similarly:

- Locus also must be identical.
- Rama has physics ignorance.
- His brother studies.
- Ramas ignorance will not go away.
- Jnanam and Agyanam have Badya Badakam relationship only when they have same Ashraya and Vishaya.
- Why Ajnanam can't destroy Jnanam?
- Because when Ajnanam is present, Jnanam has not come.
- Jnanam alone, as it rises, destroys Agyanam.

Question:

What is locus and Ashraya of Moola Avidya? Atma or Anatma.

In 2nd Chapter:



Keno Upanishad:

यन्मनसा न मनुते येनाऽऽहुर् मनो मतम् । तदेव ब्रह्म त्वै विद्धि नेदं यदिदमुपासते॥५॥

Yan-manasā na manute yenā"hur mano matam; tadeva Brahma tvaṁ viddhi nedaṁ yad-idam-upāsate.

reality. [1-5]

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I - 5]

 Hence to start with, keep god in Anatma category but with Jnanam bring him to Atma category.

Chinmaya Story:

 Husband + wife travelling together in village, husband in front, thinks wife is behind, but she stops for battle time, husband keeps talking.

Answer:

Advaita Siddanta:

Ashraya and Vishaya for Moola Avidya is Atma alone.

Commentary:

- Sankshepa Charirakam.
- Sarvagya Jnatva Muni disciple of Sureshvaracharya.
- Ashrayatva Bagini... Purva.. Napi Gochara.
- Sloka based on this introduction.
- Anatma can't be Ashraya or Vishaya of Moola Avidya.
- Moola Avidya Vichara is appetizer soup for Mahavakya Vichara.



Verse 1 – Introduction:

सर्वोऽयं प्रमिति-प्रमाण-प्रमेय-प्रमातृ-लक्षणः आब्रह्म-स्तम्ब-पर्यन्तो मिथ्याध्यासः एवेति बहुशः उपपत्तिभिः अतिष्ठिपम् । आत्मा च जन्मादि-षड्भावविकारवर्जितः कूटस्थबोधः एवेति स्फुटीकृतम् । तयोश्च मिथ्याध्यास-कूटस्थात्मनोः नान्तरेण अज्ञानं संबन्धः, अन्यत्र चोदना-परिप्रापितात् यथा "इयमेवर्गीग्नः साम" इति । तच्च अज्ञानं स्वात्ममात्र-निमित्तं न संभवतीति कस्यचित् किस्मिश्चिद्विषये भवतीति-अभ्युपगन्तव्यम् ।

इह च पदार्थद्वयं निर्द्धारितम् — आत्माऽनात्मा च। तत्र अनात्मनस्तावत् न अज्ञानेनाभिसंबन्धः। तस्य हि स्वरूपमेव अज्ञानं; न हि स्वतोऽज्ञानस्य अज्ञानं धटते। सम्भवदिप अज्ञानस्वभावेऽज्ञानं कम् अतिशयं जनयेत्; न च तत्र ज्ञानप्राप्तिः अस्ति येन तत्प्रतिषेधात्मकम् अज्ञानं स्यात्। अनात्मनश्च अज्ञानप्रसूतत्त्वात्। न हि पूर्विसिद्धं सत् ततो लब्धात्मलाभस्य सेत्स्यतः आश्रयस्य आश्रयि सम्भवति। तद्नपेक्षस्य च तस्य निःस्वभावत्वात्। एतेभ्यः एव हेतुभ्यो न अनात्मविषयम् अज्ञानं संभवतीति ग्राह्मम्। एवं तावत् न अनात्मनोऽज्ञानित्वं, नापि तद्विषयम् अज्ञानम्।

पारिशेष्यात् आत्मन एव अस्त्वज्ञानं तस्य अज्ञोऽस्मीति अनुभवदर्शनात्। "सोऽहं भगवो मन्त्रविदेवास्मि नात्मवित्" इति श्रुतेः। न चात्मनः अज्ञानस्वरूपता तस्य चैतन्यमात्र-स्वाभाव्यात्। अतिशयश्च सम्भवित ज्ञानविपरिलोपः, ज्ञानप्राप्तेश्च संभवः, तस्य ज्ञानकारित्वात्। न च अज्ञानकार्यत्वं कृटस्थ-आत्मस्वाभाव्यात्। अज्ञानानपेक्षस्य चात्मनः स्वत एव स्वरूपिसद्धेः युक्तमात्मनः एवाज्ञत्वम्।

sarvo 'yam pramiti-pramāṇa-prameya-pramāṭṭ-lakṣaṇa ābrahma-stamba-paryanto mithyādhyāsa eveti bahuśa upapattibhir atiṣṭhipam. ātmā ca janmādi-ṣaḍ-bhāva-vikāra-varjitaḥ kūṭastha-bodha eveti sphuṭīkṛtam. tayoś ca mithyādhyāsa-kūṭasthātmanor nāntareṇājñānaṃ saṃbandho 'nyatra codanā-pariprāpitāt yathā "iyam evarg agniḥ sāma" iti. tac cājñānaṃ svātma-mātra-nimittaṃ na saṃbhavatīti kasyacit kasmiṃścid viṣaye bhavatīty abhyupagantavyam.

iha ca padārtha-dvayam nirddhāritam ātmānātmā ca. tatrānātmanas tāvan nājñānenābhisambandhaḥ. tasya hi svarūpam evājñānam na hi svato 'jñānasyājñānam ghaṭate. sambhavad apy ajñāna-svabhāve 'jñānam kam atiśayam janayet. na ca tatra jñāna-prāptir asti yena tat-pratiṣedhātmakam ajñānam syāt. anātmanaś cājñāna-prasūtatvāt. na hi pūrva-siddham sat tato labdhātma-lābhasya setsyata āśrayasyāśrayi saṃbhavati. tad-anapekṣasya ca tasya nissvabhāvatvāt. etebhya eva hetubhyo nānātma-viṣayam ajñānam saṃbhavatīti grāhyam. evaṃ tāvan nānātmano 'jñānitvam nāpi tad-viṣayam ajñānam.

pāriśeṣyād ātmana evāstv ajñānam tasyājño 'smīty anubhava-darśanāt. "so 'haṃ bhagavo mantra-vid evāsmi nātma-vit" iti śruteḥ. na cātmano 'jñāna-svarūpatā tasya caitanya-mātra--svābhāvyād atiśayaś ca saṃbhavati jñāna-viparilopo jñāna-prāpteś ca saṃbhavas tasya jñāna-kāritvāt. na cājñāna-kāryatvaṃ kūṭasthātma-svābhāvyād ajñānānapekṣasya cātmanaḥ svata eva svarūpasiddher yuktam ātmana evājñatvam. किंविषयं पुनः तदात्मनोऽज्ञानम् ? आत्मविषयम् इति ब्रूमः । ननु आत्मनोऽपि ज्ञानस्वरूपत्वात् अनन्यत्वाच ज्ञान-प्रकृतित्वादिभ्यश्च हेतुभ्यो नैव अज्ञानं धटते । धटत एव । कथम् ? अज्ञानमात्र-निमित्तत्वात् तिद्वभागस्य सर्पात्मतेव रज्ज्वाः । तस्मात् तदपनुत्तौ द्वैतानर्थाभावः । तदपनोदश्च वाक्यादेव तत्पद-पदार्थाभिज्ञस्य । अतो वाक्यव्याख्यानाय अध्याय आरभ्यते । तत्र यथोक्तेन प्रकारेण तत्त्वमस्यादि-वाक्योपनिविष्ट-पदपदार्थयोः कृतान्वय-

व्यतिरेकः।

kim vişayam punas tad ātmano 'jñānam. ātma-vişayam iti brūmaḥ, nanv ātmano 'pi jñāna-svarūpatvād ananyatvāc ca jñāna-prakṛtitvādibhyaś ca hetubhyo naivājñānam ghaṭate. ghaṭata eva. katham. ajñāna-mātranimittatvāt tad-vibhāgasya sarpātmateva rajjvāḥ. tasmāt tad-apanuttau dvaitānarthābhāvaḥ, tadapanodaś ca vākyād eva tat-pada-padārthābhijñasya. ato vākya-vyākhyānāyādhyāya ārabhyate.

tatra yathoktena prakāreņa tat-tvam-asy-ādivākyopaniviṣṭa-pada-padārthayoḥ kṛtānvayavyatirekaḥ.

Moreover, here [in the Advaita system] two categories have been determined: they are the Self and the not-Self. Of these two, the not-Self cannot be the locus of ignorance, because ignorance is its very nature, and what is of the nature of ignorance cannot, indeed, be the locus of ignorance. Even if it were possible, what change could this ignorance bring about in the locus which is of the nature of ignorance? The not-Self does not have the possibility of attaining knowledge; should there be this possibility, it could be said that ignorance, which is by nature the negation of knowledge, is located in it. Further, since the not-Self is a product of ignorance, [it cannot be the locus]. Indeed, what exists earlier cannot be located in that which itself comes into being from that [earlier] thing. There is also the reason that the not-Self has no nature of its own independently of ignorance. Owning to these very reasons, it should be known that ignorance is not about the not-Self. Thus, the not-Self is not the locus of ignorance, nor does ignorance have the not-Self as its content.

It has, therefore, to be concluded as the only remaining alternative that the Self alone is the

locus of ignorance [as well as the content of ignorance], for it is seen that the Self has the

1530

experience "I am ignorant." Also, there is the Sruti text, "Revered Sir, as I am, I know only the mantras; I know not the Self." The Self is not of the nature of ignorance, because it is consciousness alone by its essential nature. Also, ignorance can produce a change in it such as lapse of knowledge. Attainment of knowledge too is possible in it since it is the source of knowledge [through the vrtti of the mind]. Further, it is not a product of ignorance because it is of the nature of the immutable Self. Since the Self, being independent of ignorance, exists by itself, it is proper to say that the Self alone is the locus of ignorance.

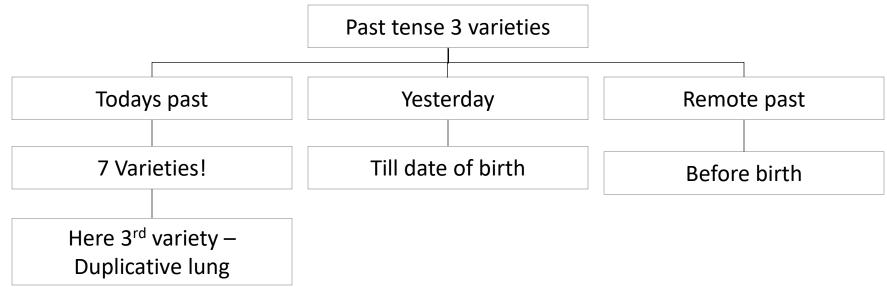
What, then, is the content of ignorance, which is located in the Self? We say that the Self is the content [of ignorance]. It may be objected that ignorance is incompatible with the Self for the reason that the Self is of the nature of knowledge, that it is without a second to it, that the relation between the locus and the contained involves difference, that the Self is the source of knowledge, and that it is unattached and ever free. The reply is that it is compatible. If it be asked, "How?" the reply is that the differentiation in the Self is due to ignorance alone like the snakeness of the rope. Therefore, when ignorance is removed, the evil of duality ceases to be. Also, its removal takes place only through [the knowledge obtained from] the scriptural text to one who has understood the words [of the text] and their meanings. So this chapter is begun for the purpose of the explanation of the scriptural text.

Here one who has applied, in the manner in which it has been stated, the method of anvayavyatireka to the words and their meanings contained in the texts such as "That thou art" [attains the knowledge of Brahman]. [Introduction – Chapter 3 – Verse 1]

a) Adishtipam:

• I established in 2nd chapter.

Sanskrit Grammer:



b) Abrahma Stampa Paryantaha: Sarvaha Ayam

Entire Anatma Prapancha from Brahma creator till insect is object of consciousness,
 Mithya, Adhyasa, false projection, caused by Moola Avidya.

c) Pramithi:

- Pramana, Pramatru, Prameya Prama, Lakshana.
- Knower, knowing instrument, knowledge = Anatma = Matter, Mithya, Adhyasa, false projection.
- Advaitam dismisses entire matter as unreal.
- Matter doesn't matter.

- It is not my minds projection because mind is also one of projected material.
- Author established this in 2nd chapter.

d) Upapatihi Bahushaha:

- By variety of reasoning.
- Veda negates matter, 3 reasons were given in summary, has no independent existence, Sruti negates.
- Chaitanyam alone is, matter does not exist.

Mandukya Karika – Chapter 4 – Alatashanti

- Matter is seeming vibration of consciousness, appearing as illusory matter.
- Seeming vibration of consciousness is appearing as tangible matter.
- Probe : Matter is not there.

e) Iti – Upapatihi Bahushake:

Established through reasoning.

II) Atma Cha... Shat Bava:

- If 2nd thing experienced is unreal, what is real?
- Nonexperienced entity, Chaitanya entity, in which medium, all experiences are taking place alone is real.
- Chaitanyam is never object of experience, not localised entity.
- It is nonlocalised consciousness medium in which all transactions take place.

Example:

Like light or space.

f) Kutasta Bodha:

- It is changeless consciousness never subject to vibration being all pervading like space can't have any vibration.
- Therefore there is only seeming vibration of consciousness creation delusion called world of beings and objects, like dream.

g) Shad Bava Vikara Varjitaha Atma Eva Sphuti Kritam:

This is established in 2nd chapter.

Anatma	Atma
Unreal entity	Real, only entity

Why 3rd Chapter?

h) Tayoshehe.. Sama Iti:

• I am consciousness principle, Anatma matter, lower order of reality.

Anatma	Atma
Mithya AdhyasahaLower order of reality.Vyavaharika SatyamEmpherical reality	Paramartika SatyamAbsolute realityHigher orderDifferent

- Therefore, no relationship is possible between Atma Anatma.
- Satyam can't have relationship with Mithya.
- Waker can't have relationship with dreamer.

Waker	Dreamer
 Higher order of Reality. Can't strike relationship with any member in the dream. Can't tie knot with dream girl 	- Lower order

- Relationship is possible between 2 members of same reality.
- Body and mind have relationship, same order of reality.
- Mind can never become unconnected with Body.
- Can increase, decrease influence but can't make mind uninfluenced.
- Relationship between body and mind can't be avoided.

Vedanta:

l	Body / Mind / Anatma
- Atma Chaitanyam	- Can't have Sambanda with Atma.

- I am Asangoham, non participant entity in any Anatma.
- I am not going to be influenced by Anatma.

- Nonparticipant Akarta
- Non-influenced Abokta

- **Fact**
- When we know Atma is Satyam, Anatma is Mithya, I should say, I am ever free, relationless, nonparticipant, noninfluenced by world.
- When Pashyan, Srnvan...

Gita:

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्श्रण्वन्स्पृशञ्जिघ्नन्
अश्चनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan spṛśañ jighran
aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Body Mind World relationship nobody can stop.
- I am out of bounds, this is the truth.
- Nobody claims this truth even after years of study.

Guru:

Are you Mukta?

Sishya:

Prarabda is there, I relate to Anatma, I judge myself based on miserable Anatma.

1st Relationship:

- Mind + Body.
- When mind turbulent I say I am not liberated.
- I have committed fundamental mistake of connecting me with mind, which is called Moola Avidya.

Revision: Chapter 3 – Introduction

- Moola Avidya is cause of entire universe consisting of Jnana Vyavahara Triputi, Karma Vyavahara Triputi.
- Moola Avidya is creator of entire universe because of 2 reasons.

1st Argument:

- Upanishad negates entire universe, not as factually existent only seemingly existent.
- What is nonfact has to be only Mithya Vastu.
- What is Mithya should be caused by Avidya only, logical reasoning.
- Sruti negates world, therefore world is Mithya.
- What is Mithya can be created by Agyanam only.
- Therefore Moola Avidya is caused of Dvaita Prapancha, one argument.

2nd Argument:

• When person attains Atma Jnana, there is no vision of Anatma at all, nothing other than Atma.

Isavasya Upanishad:

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः॥ ७॥

Yasmin sarvani bhutani atmaiva-bhud vijanatah, tatra ko mohah kah soka ekatva-manu-pasyatah [7]

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- For wise person, Sarvani Atmani eva Buth.
- Everything Atma, No Anatma at all, Advaitam, nondual.
- What is locus of Moola Avidya and object of Moola Avidya because ignorance requires sentient locus and object also.

Tayoshcha Kutasta Mithya Atmanoho:

- Of these 2 things Atma and Anatma, discussed in Chapter 2, Mithya Adhyasa false superimposition is Jada Anatma and Kutasta, changeless, is sentient Atma.
- Between Kutasta Atma and Jada Anatma Sambandaha Neiva Bavati, relationship is never possible.
- Atma Anatma can't have any relationship.

2 logical reasonings

What is non-fact has to be Mithya only, created by Agyanam only.

Sentient Atma and Jada Anatma can't have Sambandha

- I Atma am higher order of reality.
- Anatma is of lower order of reality.
- 2 things in 2 orders of realty can't have any Sambandha.

Logic:

Brihadaranyaka Upanishad:

स वा एष एतिस्मिन्संप्रसादे रत्वा चरित्वा, हष्ट्रैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायेव ; स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्ययं पुरुष इति ; एवमेवैतदाश्चवत्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायेव ब्रहोति ॥ १५॥

sa vā eṣa etasmin samprasāde ratvā caritvā dṛṣṭvaiva puṇyaṁ ca pāpaṁ ca, punaḥ pratinyāyam pratiyony ādravati svapnāyaiva; sa yat tatra kiṁ cit paśyati ananvāgatas tena bhavati; asaṅgo hy ayaṁ puruṣa iti. evam evaitat, yājñavalkya. so'ham bhagavate sahasraṁ dadāmi, ata ūrdhvaṁ vimokṣāyaiva brūhīti II 15 II

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.[IV – III – 15]

 Atma - Asanga Svarupa – Asangohi Ayam Purushaha – Svayam Jyoti Brahmana – Brihadaranyaka Upanishad.

- Repeatedly Upanishad taught relationless Atma.
- How relationless Atma can have relation with Anatma?
- Therefore Relationship is not logically possible.
- We are experiencing a relationship between Atma and Anatma.
- Example : I say am male / female.
- I Atma have associated myself with body Anatma.
- Atma has no Purushatvam, streeyatvam, no gender.
- It is Deha Anatma Sambanda.
- Have got Viparita Bavana problem which belongs to Antahkaranam, the mind.
- I am associating mind with me and postpone liberation.
- Atma Anatma, logical Sambanda not possible, experiencable Sambanda available.
- How do you explain?
- When logically impossible but experiencably available, then culprit is ignorance.
- Impossible made possible by Avidya, Agyanam Na Antarena.
- Without Moola Avidya, basic primary ignorance, no relationship is possible between me and body.

Atma – Anatma Sambanda

3 Knots in Avidya –

Sthula Shariram

Sukshma Shariram

Karana Shariram

Unholy knotty marriage produces son called Samsara.

i) Na Antarena Agyanam:

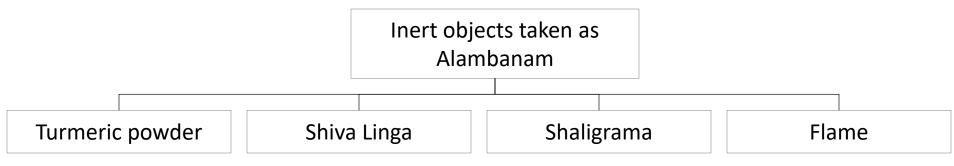
- This relationship is never possible without Agyanam or Moola Avidya.
- Brahma Sutra Adhyasa Bashyam starts with impossible relationship between me and anything in creation.
- I have created 1000's of relationship by wrong thinking and now have problems of withdrawing.

Direct relationship	More powerful relationship
- Sharira Sambanda	- Family, business Sambanda

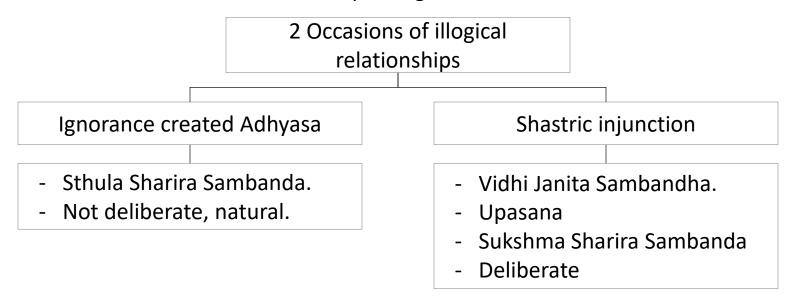
- Illogical relationships very strong.
- You are Nitya Mukta Atma, not with family problem, how Moksha?
- Atma is natural Sanyasi.
- Antarena Agyanam = I see problem.
- Without ignorance, Sambanda is not possible.

j) Anyaya:

- Except if it is Upasana, which is another possibility of illogical relationship.
- Upasanas are illogical relationships deliberately brought about.



- On Achetana, Chetanam is never possible.
- Vishnu, Shiva, Devi, Vinayaka, Devi is superimposed.
- Achetanam and Chetanam can't have any connection.
- We offer food, clothing to idols.
- Shastra Vidhi is cause of relationship not ignorance.



In Atma – Anatma Sambanda what is cause of Sambanda? Vidhi or Agyanam?

- Vidhi not fate here but Shastric injunction, deliberate.
- Agyanam alone is cause.
- How do you know that?
- Before study of Shastra itself Agyanam is there for all of us.
- Shankara in 2 Bashyams elaborately Analyses this Atma Anatma relationship, Tattu Samanvayat (Brahma Sutra), Sarva Dharman Parityajya (Gita Chapter 18 Verse 66]

Brahma Sutra:

तत्तु समन्वयात् । Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I-I-4]

Gita:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः।।18.66।। Sarvadharman parityajya Mam ekam Saranam Vraja I Aham tva Sarvapapebhyah Moksayisyami ma sucah II18.66II

Abandoning all Dharmas, (of the body, mind, and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 – Verse 66]

• Before study, I am totally associated myself with body and mind.

k) Iyam Eva Rik Agni:

Chandogya Upanishad:

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढ़ं साम तस्मादच्यध्यूढं साम गीयत इयमेव साग्निरमस्तत्साम ॥ १.६.१॥

Iyamevargagnih sama tadetadetasyamrcyadhyudham sama tasmadrcyadhyudham sama giyata iyameva sagniramastatsama II 1.6.1 II

This earth is like the Rg Veda, and fire is like the Sama Veda. The Sama is based on the Rg Veda, and this is why the Sama is sung based on the Rg Veda. The earth is sa and fire is ama. This sa and ama together make Sama. [1-6-1]

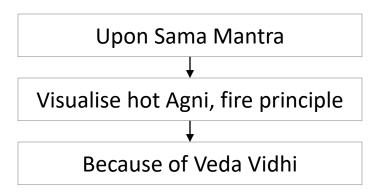
- Rik Upon Mantra
 - \downarrow

Visualise Big Prithvi Tatvam.

I) Chodana Pariprapita:

• Vedic injunction.

m) Agni Sama:



- Solid Moola Avidya alone is the culprit.
- As long as Moola Avidya continues, I will have Atma Anatma Sambanda, Jivatvam continues, real world will continue, Samsara can't be solved.
- Bhagavan will become Maha Samsari if world is real.
- Compassionate Bhagawan has to create and distribute suffering to all Jivas as per law of Karma.
- Be aware of suffering in 14 Lokas.
- If world and sufferings are real, Bhagawan can't have peace of mind.
- Jivatvam must go away Δ format discarded.
- Have to come to Atmatvam, must dissociate from body, mind, family, turbulences in the mind.
- Dissociation, Asangatvam alone is solution, that will come when Agyanam is removed.
- Shankara challenges Try to get Moksha by any other method.
- You can free yourself from Samsara only if you falsify universe of 3 Sharirams and Prapancha – Jagat.

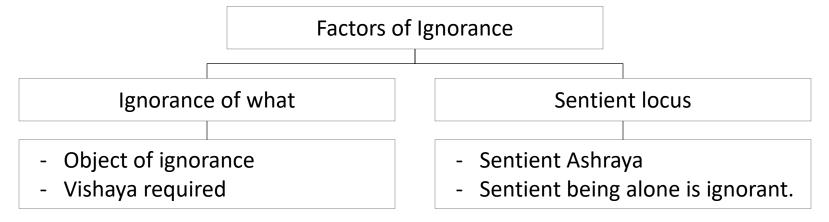
Only Solution :

Come to Naishkarmya Siddhi, you can't escape.

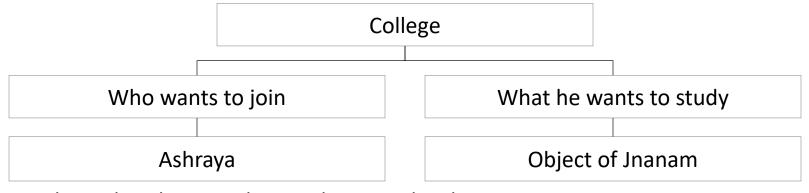
- Agyanam Antarena Na Sambavati.
- Anyatra: Except in case of Upasana in all other cases, illogicals are mixed up only because of Agyanam.

n) Tatcha Agyanam... Asti.. Bavati Abyugantavyam:

- Introduces Ashraya and Vishaya.
- Agyanam can never exist independently.
- Moola Avidya is cause, creator of mind, exists before mind created.
- Other Laukika ignorance called Karya Avidya Moola Avidya is Karana Avidya.
- Any ignorance depends on 2 factors to survive.



Without these 2 no ignorance possible.



Moola Avidya also must have Ashraya and Vishaya.

- Systematic, thorough, threadbare analysis.
- Tachha Ajnanam That Moola Avidya.

o) Na Sambavati:

Can't exist.

p) Svatma Matra Nimittam:

- Depending on itself.
- Atma = Self independent, Agyanam not Sat Chit Ananda here.

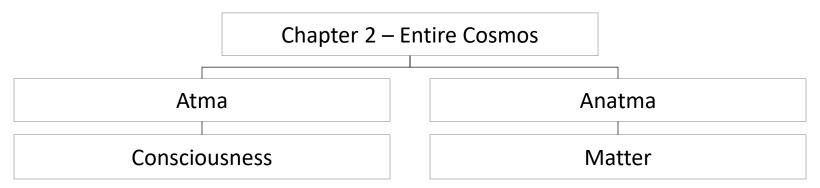
q) Kasyachit Ashraya – Kashmim Ghant Vishaye:

- W.r.t. some object only ignorance can exist.
- Everyone has to accept, Moola vidya requires Ashraya and Vishaya.

Next Project:

What is Ashraya and Vishaya of Moola Avidya?

r) Iha Cha Padartha Dvayam Nirdharitam Atma Anatma Cha?



Our search has to be confined to only 2 basic entities.



Sureshvaracharya Rules out Anatma first.

Topic 1:

s) Tatra Anatmanatma Na Agyanena Abisambandaha:

Among these 2 entities, Anatma cannot be related to Moolavidya as its Ashraya.

4 Arguments:

I) Tasya Hi Svarupam eva Jnanam Svataha Ajnanasya Agyanam Na Ghatate:

Anatma	Moolavidya
 Karyam Product, effect Svarupam of cause is in effect – Snake, Ornament. 	KaranamCause, SvarupamGold, Rope.

- Any product will have its essential nature as its cause only.
- Snake is condensed ignorance alone.
- Ignorance is projecting snake. Moola Avidya is projecting Jagrat.
- Any projection has ignorance as its nature.
- Therefore when Ignorance is negated, projection goes away.

- Anatmas essential nature is Agyanam, how can Agyanam be locus of Agyanam?
- Agyanam can't be located in Agyanam.

Example :

- Clay can't be located in the pot Why?
- Because pot is clay only.
- Gold can't be located in ring because ring is only Gold.
- For Anatma, its very nature is Agyanam, ignorance, Moola Avidya why?
- Anatma is product of Agyanam.
- Product will have features of Karanam, nature as its cause.
- Therefore, you can't say Agyanam has ignorance located in itself.
- Hence Anatma, Moolavidya Rupa Agyanam can't be locus of Agyanam.
- Na Ghatate Na Svatcha Sambavati.

1st Argument:

Anatma can't be Ashraya for Moolavidya as its very nature is Agyanam.

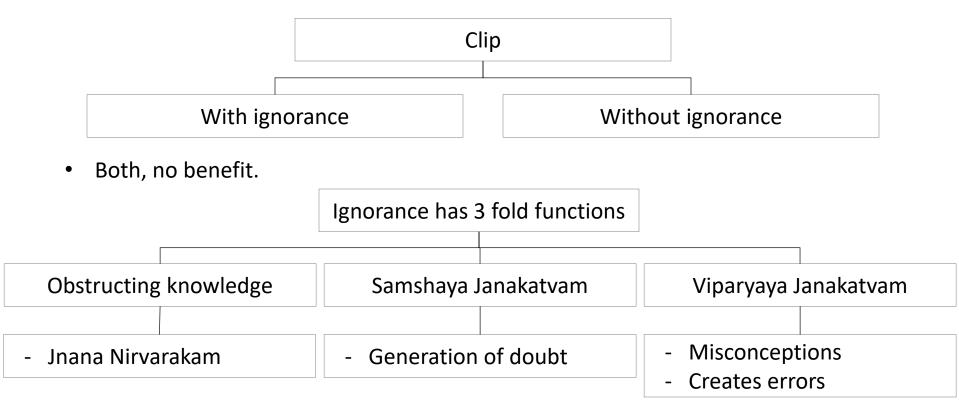
2nd Argument:

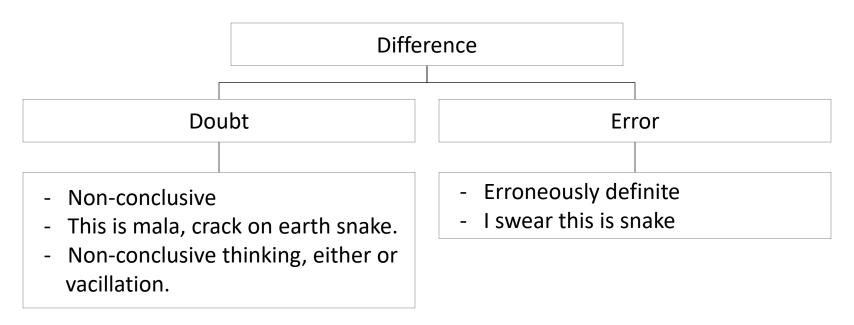
Abyupethya Vada.

Sambavad Api Agyanam Svabave Agyanam Karmathi Shayam Janayet:

Hypothetical argument – accepting Purva Pakshi contention.

- Acceptance of ignorance for Anatma is of no consequence, no benefit positive or negative.
- Because, entire Anatma Jadam, insentient entity.
- No use to say, insentient entity has got ignorance.
- Clip is ignorant of the Prime Minister.





- All 3 functions produced by Agyanam.
- Ignorant can't be on insentient matter.
- Clip has ignorance, it can't obstruct knowledge in clip why?
- Clip can never attain knowledge.
- Only when there is possibility of knowledge, ignorance can obstruct knowledge.
- Clip can't have doubts, errors, or ignorance.
- Agyanam being located in Achetana Vastu is of no consequence because its presence or absence will not make any difference.

Revision:

Verse 1 – Introduction (6th line)

Iha Padartha... Janayet:

- Moola Avidya is primal ignorance, Maya, Prakrti.
- Creation is from Ishvara, creator.
- Ishvara = Brahman + Maya
- Creator = Chaitanyam + Matter, insentient, with nature of Jadatvam.

1st Stage:

- Srishti is from some one else called Ishvara.
- In Vedanta, we should gradually change mind set.
- Instead of looking at creation as product from someone else, shift mind set, see creation from me only.
- Creation from Ishvara concept should change to creation from me, then alone Mahavakyam effective.

Kaivalyo Upanishad:

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम् । मिय सर्वं लयं याति तद्बह्याद्वयमस्म्यहम् ॥ १९॥ mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

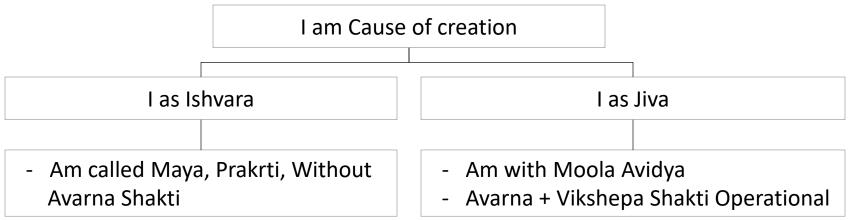
- This must stand as ring of Truth.
- Creator not in Vaikuntha... and throwing down Lokas.
- Displace this idea.
- Creation is not from someone outside.
- Look at creation as my own product.

1st Stage of Teaching:

World born out of Ishvara = Chaitanyam + Maya.

2nd Stage:

- In Advanced texts, world is born out of myself.
- Cause of creation = Chaitanyam + Moola Avidya.
- Maya is associated with Ishvara with only Vikshepa Shakti, no Avarna Shakti.
- When we start with ourself, Maya is changed to Moola Avidya Vikshepa and Avarna Shakti operational.



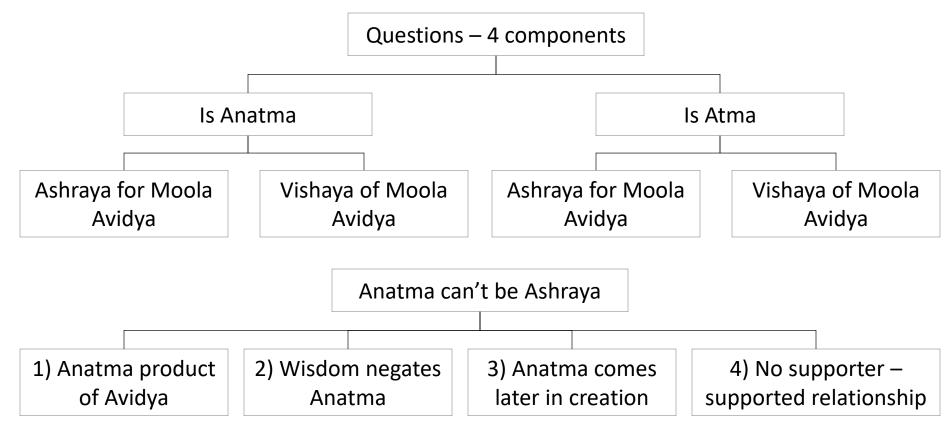
- Maya and creation are Mithya, negatable by knowledge.
- Similarly Moola Avidya and creation are negatable by knowledge.
- Shift from Maya to Moola Avidya.
- Learn to see I, Chaitanyam am the projector of the entire universe.

Sleep	Moola Avidya
Responsible for dream Triputi.Svapna Triputi caused by ignorance of Jagrat Triputi.	Philosophical sleep.Responsible for Jagrat Triputi.

- I Chaitanyam, myself through Moola Avidya project Jagrat Triputi and become all individuals.
- As individual what is locus and object of ignorance?
- This topic will not come when I use Maya.
- With Maya can't discuss object of Maya and locus of Maya.
- When I talk of Avidya, locus and object will come.
- Search only within 2 entities, Atma and Anatma.

Vikalpa Method:

- Do Vikalpa, discuss possibility, rule out one.
- Pariseshan Nyaya, left out is culprit.



i) Anatma is a product of Moola Avidya why?

- When Avidya is negated for a wise person, Shastra itself negates entire Anatma.
- If Anatma is negatable by knowledge it must be product of ignorance only.

Law:

- What is negatable by knowledge has to be product of ignorance.
- Anatma is negatable by Jnanam.

Sruti:

For wise person, Atma alone is.

Anatma does not exist factually but is experienced.

2nd argument Upanishadic statement :

- Wisdom negates Anatma.
- Therefore it must be product of Awisdom, ignorance.
- If Anatma is product of ignorance, then Anatma must be of nature of ignorance.

Another Law:

Product born out of a cause will have essential nature of cause.

Example:

Ornament	Gold
- Have nature of Gold	- Cause

Entire Anatma	Agyanam
- Agyana Karyam, Svarupam.	Moola AvidyaCauseKaranam

Logic:

- Anatma Agyana Svarupaha Agyana Karyatvat, Yatha Mrith Karyatvat, Butaha Ghataha,
 Mrith Rupa Bavati.
- Tatha, Agyana Karya Butaha Anatma Agyana Rupaha Bavati.

Next Step:

- Since Anatma is essentially Agyanam itself, Anatma can't be locus of Agyanam.
- If Anatma is locus of Agyanam, it will mean Agyanam is locus of Agyanam.
- Atma Ashraya Dosha in Tarqa.

1st Argument :

Anatma Agyana Svarupatvat, Atmana eva Agyanasya Ashraya Bavitum Na Arhati.

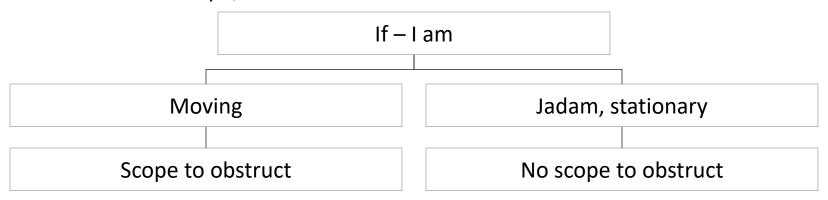
2nd Argument:

- Sambavatu Api...
- For Argument sake, hypothetically, assume Anatma is locus of Agyanam.
- Conclusion has no consequence, no philosophical significance for entertaining that thought or concept.
- Why no insignificance? Anatma being Jadam, matter if ignorance is located in insentient matter, it does not cause any difference.
- Table is ignorant of Naishkarmya Siddhi.
- There is no difference to this concept.

Job of ignorance is 3 fold Generates doubt Obstructs knowledge Generates error Jnana Pratibandha Samshaya Utpatti Viparyaya Utpatti

1558

- 3 functions of ignorance only if its located in sentient being.
- In insentient Anatma, why ignorance should obstruct knowledge?
- When there is scope, it can obstruct.



- In insentient entity Agyanam can't obstruct knowledge, create doubt, or error.
- Kam Atishayam Janayet.
- No consequential effect of Agyanam in Anatma.
- Sambavat Api, Hypothetical, even if Agyanam is present in Anatma.
- Na Cha Tatra Jnana Prapti... Syat.
- What consequence can ignorance generate in inert matter?
- Tatra = In that insentient, inert Anatma, Jnana Prapti Na Asti.
- No scope for admission of knowledge.
- Yena if there was scope of acquisition of knowledge then,
- Pratishedatmakam Adisheya Syat :
 - Then there will be meaning for presence of ignorance.

- If scope for acquisition of knowledge then there is scope for ignorance to stop acquisition of knowledge.
- There would have been function of ignorance, if there was possibility of arrival of knowledge.
- Why do you accept ignorance obstructing knowledge in Anatma?

Abavishyatu: 2nd Argument

- If Agyanam is present in matter, not worth talking about because its presence and absence does not make any difference.
- Tables ignorance doesn't make any difference.

3rd Argument: (Main Argument)

- Why Agyanam can't be located in Anatma?
- Anatmanashcha Agyana Prastutvat Nahi Purva Siddhim Satu Tatho Labdatmalabdasya Satsyat Ashrayasya Ashrayi Sambavati.
- Agyanam can't be located in Anatma.
- Why Moola Avidya is present as cause of Anatma, cause must exist before birth of Anatma.
- Cause must precede birth of Anatma.

Moola Avidya	Anatma
- Cause	Not existentCan't be support of Moola Avidya.

Example:

- Thinking of nonexistent son to support Parent.
- Similarly Moola Avidya Parent has not produced Anatma.
- Moolavidya requires Ashraya.
- Before production of mind + Chidabhasa + World.
- Before their emergence, Moola Avidya exists as a cause of them.
- For that Moola Avidya what is the Ashraya?
- It must be other than Anatma which is not created yet.
- Ishvara as object of worship is included in the world, totality of creation.
- Moolavidya exists before plurality of Jiva, Jagat, Ishvara rises.
- This is mind boggling concept.

Moola Avidya	Plurality
- Exists as cause of plurality	EffectJiva, Jagat, Ishvara

- Moolavidya can't be located in Saguna Ishvara.
- Ishvara arrives only when plurality arrives.
- In Advaitam, this Triputi is not there.
- Therefore Moola Avidya has to be located in Atma Chaitanyam only.

- Atma Chaitanyam alone after generation of mind is going to become Jiva, Jagat, Ishvara.
- Jiva, Jagat, Ishvara will arrive later.
- As cause of Jiva, Jagat, Ishvara, Moola Avidya exists.
- Therefore, can't be located in any Anatma.
- If Ishvara is Nirguna Chaitanyam, then no problem, Moola Avidya is located in Ishvara.
- If Ishvara is somebody else, he also will become Anatma.

Sureshvaracharya says:

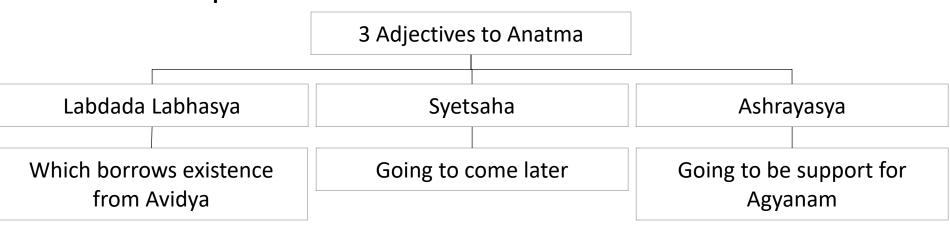
- Anatma Cha and the Anatma.
- Prasutatvat is a product, born of Moola Avidya.
- Therefore, before birth of Anatma, Moolavidya can't be located in Anatma.
- Before Birth of Anatma, Moola Avidya existed or not?
- Creator of Anatma is cause, located in unborn Anatma.
- Therefore Atma alone can be Ashraya.
- Anatmanascha Agyana Janyatvat is Sankshepa Hetuhu, which is explained elaborately now.

Purva Siddau Syat :

- o Being existent before birth of Anatma.
- Tough Sanskrit sentence, complex construction.

- Agyanam Ashrayi na Sambavati.
- Before arrival of Anatma, Anatma, Moolavidya can't be supported by Anatma Ashrayi.
- Syetasya:
 - Which Anatma is going to be born later.
- Moola Avidya can't be supported by unborn Anatma.
- Ghataha Anatma Labahasya:
 - Anatma is going to get its existence from Moola Avidya, going to be born later.
 - Future Anatma can't be Ashraya for present Moola Avidya.
- Ashrayi Na Sambavati.

3rd Reason: Most important



- That Anatma is not yet born.
- How can that Anatma be Ashraya for Agyanam.

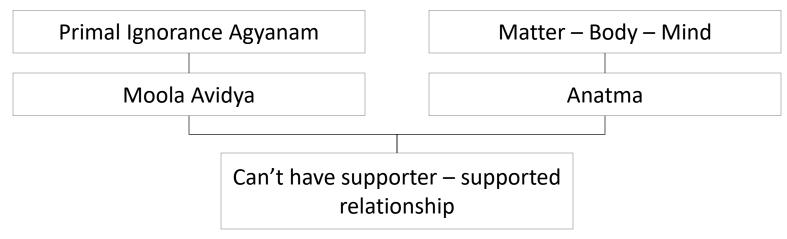
Purva Siddham Agyanam :

Agyanam which exists before birth, for that Agyanam how can Anatma be Ashraya?

4th Final Argument:

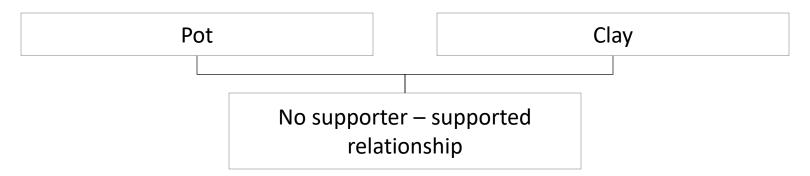
Tat Anapekshaya Cha Tasya Nissvabavatvat:

Atma – Anatma can't have supporter – supported relationship.



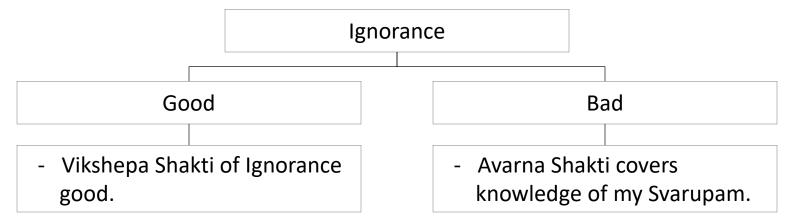
- No Ashrayi Ashraya Sambandha. Why?
- To talk about relationship, should have 2 things.
- Agyanam and Anatma can't be counted as 2 separate things.
- It is nothing but Agyanam itself.
- Therefore, there is no Anatma separate from Agyanam to support Agyanam.
- No Anatma separate from Agyanam to be supporter of Agyanam.
- 4th + 1st Argument almost same.

• Do homework revision, reflection, on 4 reasons, otherwise will not sink in.



- Pot does not exist separate from clay.
- If no 2nd entity, no question of supporter supported relationship.
- Pot and clay, 2 names of one substance, clay, hence no relationship.
- Agyanam and Anatma are 2 names of one substance matter.
- Both refer to same substance.
- No Ashraya Ashrayi Sambanda.
- When Anatma, product separated from, Agyanam, which is its essential nature, does not exist as 2nd entity at all for you to count as 2nd.
- Once Agyanam is removed, Anatma is also removed.
- When clay is removed, pot is zero.
- Tasya Anatmacha Tadu Anapekshasya Tadu...
- Entire Anatma is condensed matter, ignorance.

- Akasha, Vayu, Solar systems, earthquake, Samasta Drishya Prapancha is condensed ignorance.
- In the wake of knowledge it is as good of knowledge it is as good as non-existence.
- Matter is experienced but non-existent.
- What is there?
- You the observer of matter Chaitanyam alone exists, not body, mind, universe.
- I am Chaitanyam only, non material entity which was, is, will ever be.



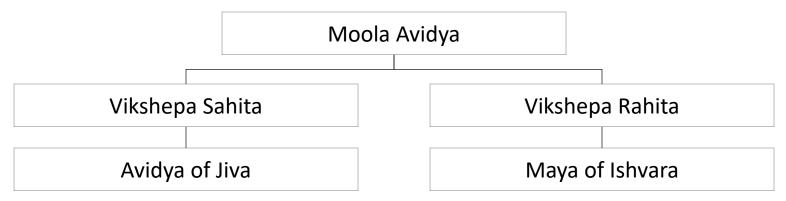
- When we want Videha Mukti, there will be no body, mind, world, creation, no Jiva, Brahman alone can't say I am Brahman.
- Body is ignorance.
- Vikshepa Shakti is a blessing, don't curse it, only Avarna Shakti is deadly thing.
- Remove that by Naishkarmya Siddhi.

Vikshepa Shakti Mantra :

- Vikshepa Shakti Sahita Agyanam Blessing.
- Universe is a product of ignorance.
- Therefore world is Mithya.
- Let Mithya world continue as a Drama.

5th capsule of Vedanta:

- For a person who remembers his real nature, I am Chaitanyam with Vikshepa Shakti of Maya alone, life is an entertainment.
- Moment you forget, Body, mind, world as Anatma it becomes real.
- How I can be liberated, hence I postpone liberation!



- We have to convert Moola Avidya to Maya by removing Avarna Shakti.
- In the case of Ishvara, Moola Avidya, Moola Avidya always converted to Maya.
- Bhagavan need not attend Naishkarmya Siddhi.
- He has created this wonderful Shastram.

Bagawan	ĺ
Chaitanyam + Avidya (Without Avarna Shakti)Eternally	- Chaitanyam + Mula Avidya (With Avarna Shakti)
Gita : - Ajopi San Avyayatma	

Gita:

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् । प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ४-६॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

चातुर्वण्यं मया सृष्टं गुणकर्मविभागदाः । तस्य कर्तारमपि मां विद्यकर्तारमव्ययम् ॥ ४-१३॥ cāturvarṇyaṃ mayā sṛṣṭaṃ guṇakarmavibhāgaśaḥ| tasya kartāramapi māṃ viddhyakartāramavyayam||4-13|| The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

- I am seemingly Karta, I am not really Karta.
- Rama cried for Sita, knowing it is a Drama.
- Cry as liberated one.
- Crying in lower order of reality.
- I am higher order without Moola Avidya.
- Moola Avidya not in Anatma for Rama.
- 4 Arguments established Moola Avidya Ashraya is Atma.
- Topic 1 over can Anatma be Asraya.
- Topic 2 can Anatma be object of ignorance.

Answer:

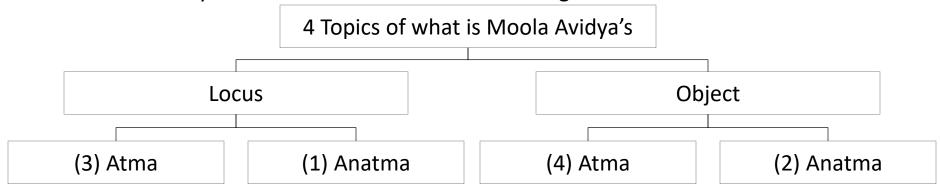
- In one sentence.
- No Anatma can't be object of Moola Avidya.
- Because of Same 4 reasons.

Revision: Verse 1 – Introduction

 Tad Anapekshya Cha Tasya Nissambatvat Ete Ebya Etubyuvaha Nana Na Vishaya Agyana Sambavetti Grahyam.

Nature of Moola Avidya:

Moola Avidya is cause of entire creation including individual minds.



1st Topic:

Anatma cannot be locus of Moola Avidya.

2nd Topic:

Anatma cannot be object of Moola Avidya.

3rd Argument:

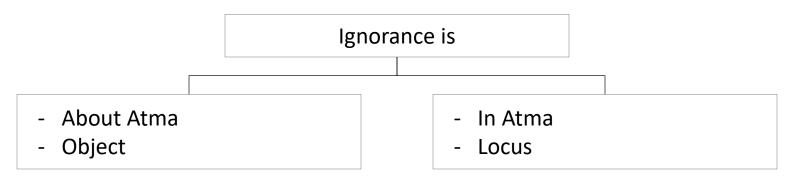
Anatma itself product of Moola Avidya.

Anatma	Moola Avidya
ProductKaryamExists after creation	KaranamExists before creation,manifestation of Anatma.

- What exists before manifestation of universe, Anatma is Atma, hence.
- Ashraya for Moola Avidya has to be Atma.
- Eva Hetubyaha Etabyaha.

2nd Topic: Anatma cannot be object of Anatma:

- Because of 4 reasons, Na Anatma Vishayan Agyanam Na Sambavati iti Grahyam.
- Svabavatvat Na, Anatma Vishiya Sambavati.
- Therefore for same 4 reasons Anatma can't be object of Moola Avidya.
- 3rd Argument most powerful.
- Moolavidya is producer of Anatma.
- Moolavidya is Anaadi and exists only in Atma.



Anatma neither locus or object of ignorance.

Conclusion of 1st and 2nd topic:

Evam Tavatu Nana Agyanaha Agyanitvam Napi Vishayat Jnanam:

- Anatma can't be Ajnanani.
- Rama is Ashraya of Agyanam.
- Means Rama is Agyani.
- Locus of ignorance = Ignorant.

- Anatma can't be ignorant entity.
- Evam Tavatu :

In this manner Atmanaha Na Agyanatvam.

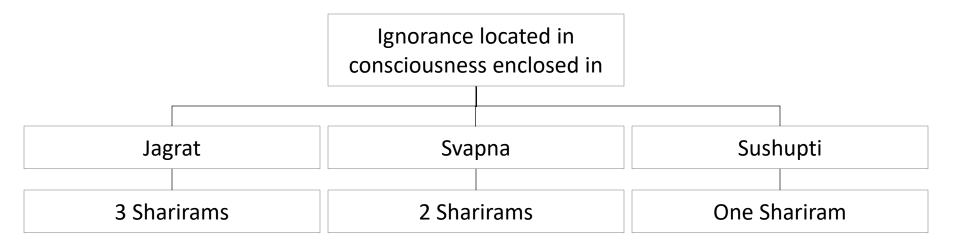
- Anatma can't be ignorant, locus can't be ignorant.
- Mind can't be ignorant.
- Why?
- Mind = Anatma = Can't be locus of ignorance because mind by nature is Jadam.
- Mind can't be called ignorant.
- Jiva Chaitanyam enclosed in the mind is ignorant, real meaning of Tvam (Reflected Consciousness + Reflected Medium)
- We feel ignorance belongs to mind.

Example:

- We say pot is holding water.
- Space alone can accommodate things, space enclosed in pot is holding water.
- Mind enclosed consciousness alone is locus and object of ignorance.
- Anatma, Jadam can't be Ajnani.
- Jiva enclosed in Mind is Agyani similarly, Na Api Tat Vishayam Agyanam.
- Agyanam can't be about Anatma, Anatma can't be object of ignorance.
- Anatma is neither locus or object of ignorance, is consolidation topic of 1 and 2.

3rd Topic and 4th Topic:

- Is Atma Ashraya and Vishaya of ignorance.
- Atma alone is Ashraya and Vishaya.
- Pariseshan Nyaya :
 - Theory of exclusion.
- Pariseshyat Atmanaha eva Astvat Jnanam Ajnosmi iti Anubava Pariseshat.
- By law of exclusion, Pariseshyat, having excluded Anatma.
- Atma eva Agyanam Astu.
 - Atma alone can be locus of ignorance.
- Proved by own experience.
- "I am ignorant of Self", who I am.
- Atma endowed within body mind complex = "I".
- I am ignorant mind being Jadam can't hold ignorance.
- Example:
 - Pot holding water.
 - Pot enclosed space holds water.
- I am ignorant does not refer to Sthula, Sukshma, Karana Shariram.
- I Refers to Chaitanyam enclosed in Shariram Trayam.



- Ignorance is located in consciousness enclosed in Karana Shariram which is called Moola Avidya.
- It is easier to identify self in comparision to Sushupti state because enclosure only one
 Karana Shariram.
- Karana Shariram itself is called Moola Avidya, located in me consciousness, which is enclosed in the Karana Shariram.
- That alone is experienced as "I am ignorant of Self".
- I am ignorant experience reveals Moola Avidya located in Consciousness enclosed in Sharira Trayam.
- In Sushupti Avasta there is experience of Sukham Avam Avapsvam Kinchit Ave Shodan.
- I do not know Anything.
- Ignorance of Atma continues in Atma also what is proof?

- On Waking up :
 - During sleep I say I didn't know anything. That ignorance is Moola Avidya.
- I refers to sentient conscious being, Atma alone is meaning of I.
- I am ignorant, you are proving.
- I Chaitanyam am locus of ignorance.
- Tasya means Moola Agyanasya Anubava Darshanat.
- Experience is evident for every human being.
- What is experience?

Agyanasya Asmi.

- How you technically convert that?
- I Atma am locus of ignorance.
- Mantra Deva Asmi iti Srute.

This is proved by Sruti also.

Previous sentence:

- Pratyaksha Sakshi Pramanam as proof, not Indirya Pratyaksham.
- Moola Avidya is in me Atma.
- I am direct witness of fact that I am ignorant of my nature.

Sruti:

Chandogya Upanishad:

सोऽहं भगवो मन्नविदेवास्मि नात्मविच्छुतं ह्येव मे भगवदृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तं होवाच यद्वै किंचैतदध्यगीष्ठा नामैवैतत् ॥ ७.१.३॥ so'ham bhagavo mantravidevasmi natmavicchrutam hyeva me bhagavaddrsebhyastarati sokamatmaviditi so'ham bhagavah socami tam ma bhagavanchokasya param tarayatviti tam hovaca yadvai kincaitadadhyagistha namaivaitat II 7.1.3 II

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7-1-3]

Naradas Statement:

- Eh Bhagawan, Sanatkumara (Subramanya Avatara of Skanda Swamy).
- Soham Popular "I" Triloka Sanchari.
- I am knower of all sciences including Vedas, Buta, Nakshatra Vidya... Apara Vidya, Agyanam.
- Mantravit Eva Asmi, Na Atmavit not knower of Atma.
- I am ignorant of Atma.
- I am locus of self ignorance, accepted by Advaitin and 6 others.
- I = Atma.

- Self ignorance located in oneself accepted by Nyaya, Sankhya, Yoga, Purvamimamsa,
 Visishtadvaitin What is proof?
- All claim I am human being.
- You are mistaking body as yourself. You are not body, misconception.
- 6 Darshanas agree, body will be dropped, I am going to travel, Punar Janma of Jivatma

 exists.
- Therefore, I am different from body, uniformly accepted.
- All teach Atma because self ignorance is accepted by other system of Philosophy.
- Svabavatvat Atishayashcha Sambavati Jnana Viparilopaha Jnana prateshcha Sambava Tasya Jnana Karyatvat.
- While negating Anatma as location of ignorance logical fallacies will come was said earlier.
- 4 logical fallacies are not there when you take Atma as Ashraya of ignorance.
- Sureshvaracharya is a great teacher, outstanding, mixes reason with revealing who you are!!

1st Reason:

- Anatma can't be locus of ignorance being Jada Svarupam, being nature of ignorance.
- Atma is not of nature of ignorance.
- Atmanaha Agyana Svarupataha Nasti.

Atma	Anatma
Jnana SvarupanmTherefore Locus is possible of ignorance.	Agyana SvarupamLocus of ignorance not possible.

- Tasya Atmanaha Chaitanya Matra Svabatyat End of 1st Argument.
- Atma is of the nature of Jnanam.
- How can it be nature of Jnanam?
- Upanishad declares :
 - Satyam Jnanam Anantham Brahman.

Taittriya Upanishad:

```
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥
```

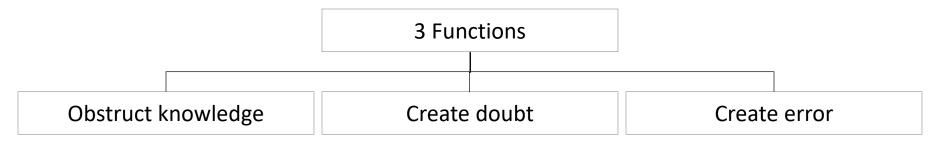
Om brahmavidapnoti param, tadesa'bhyukta, satyam jnanamanatam brahma, yo veda nihitam guhayam parame vyoman, so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II - I - I]

• If Atma is not Jnana Svarupam, it would not have been Ashraya of Agyanam. 1st fallacy averted.

2nd Fallacy:

• If Anatma is Jadam and ignorance is located in Jada Vastu, ignorance can't do any of its 3 functions.



- There is no meaning in ignorance being located in Jada Anatma.
- Now ignorance can be located in Atma, Sentient entity.
- Ignorance can do 3 fold functions located in me Atma.
- Ignorance is possible in sentient entity, obstruction of knowledge that I am Atma ignorance does very well.
- Ignorance creates doubt who am I enquiry made by all rational intellects!
- Errors are galore Aham Karta, Bokta, Pramata.
- Ignorance can be located in Atma and do all 3 functions.
- Atishayashcha Sambavati, ignorance can bring out consequences by doing its function.
- Atishaya means bringing forth 3 fold consequences.
- Jnana Viparita Lopaha :

By being located in Atma, can show its magical powers.

- Ignorance makes me, pure consciousness, in the body, feel miserable.
- Consequence = Jnana Viparita Lopaha Sambavati.
- Obstruction of Self knowledge has taken place.
- If I am born like Vamadeva, can declare in womb of mother :

 Aham Nitya, Mukta, Shudha, Buddha, Chaitanya Atma Asmi.
- Vipari Lopaha = Pratibandha, consequence of ignorance.

Verse − 2 ways to express

- Ati Shaya Jnana Vipari Lopaha Cha Sambavati.
- Ignorance make me pure Consciousness feel miserable.

- Atishaya Sambavati
- Jnana Viparilopaha Sambavati
- Consequence is possible
- Obstruction of self knowledge possible.
- Because of obstruction of self knowledge, acquisition of self knowledge also possible,
 Moksha by attaching oneself to Atma possible.
- Self ignorance is located in me, obstruction of self knowledge is possible, removal of obstruction by Jnanam possible, acquisition of knowledge possible for Chaitanya Tatva Atma.
- If ignorance is in Jada Vastu acquisition of knowledge would not have been possible.

Jnana Praptesh Cha:

Future acquisition of knowledge.

- Cha Sambava is also possible.
- If Anatma is ignorant Anatma can never claim Aham Brahma Asmi.
- When Anatma becomes wiser, what will be wisdom?
- Never Aham Brahma Asmi.
- It will be Aham miserable Anatma Asmi.
- Atma alone can gain wisdom Aham Brahma Asmi.
- Tasya Jnana Karyatvat :

Because Atma alone is generator, receiver of the knowledge.

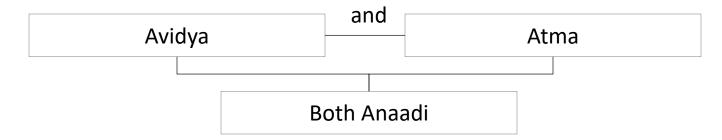
- Even though it appears as though mind is the receiver of knowledge, mind can't receive knowledge, Jadatvat.
- Mind enclosed I in this body am receiving the knowledge.
- Therefore Atma is called Janakari, Jnana receiver, Jnana producer.
- Atma can be Ashraya of Ajnanam.
- All 4 obstacles in Anatma are not there in Atma.

Na Cha Ajnana Karyatvam Kutastatmat Svabavyat Ajnanana Apekshaya Cha Ajnatvam:

Argument:

Anatma can't be Ashraya because Anatma is produced later.

- That problem is not there for Atma because Atma is eternal.
- Eternal Atma can be Ashraya for beginningless Avidya.
- Can't say eternal ignorance, then Moksha will not come.
- Eternal Atma is locus of beginningless Moola Avidya.
- Anatma can't be Ashraya because Anatma is to be born later.

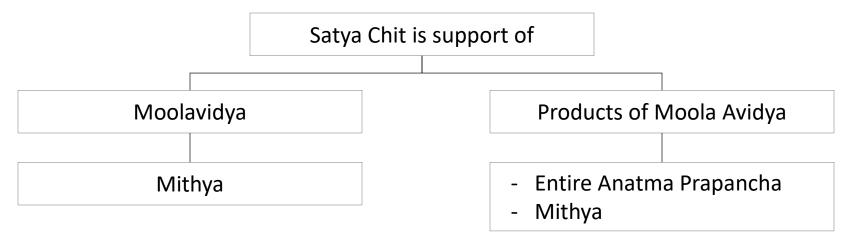


Anaadi Avidya located in Anaadi Atma from Anaadi time.

Revision : Chapter 3 – Verse 1 – Introduction

- Pariseshyat Atmana eva Satu Agyanam Tasya Agnosmi Anubava Darshanat, Soham Bagavo Mantro Devasmi Na Atmavit iti Srute.
- Important introduction of 3rd Chapter.
- 4 topics Associated with Moola Avidya which is cause of entire creation.
 - I) Anatma can't be Ashraya of Moola Avidya.
 - Anatma can't be object of Moola Avidya.
- Pariseshat 3rd topic.
 - III) Atma alone is locus of Moola Avidya.

- Chidabasa is not locus of Moola Avidya, but Chit is locus of Moola Avidya.
- Chidabasa can't be locus, Ashraya of anything because Chidabhasa is reflection.
- Reflection can't support anything, itself requires support of reflecting material.
- Any reflection is a supported entity, it can never be supporting entity.
- Chidabasa can't be Ashraya or support.



- Entire Anatma Prapancha is supported by Chit Atma.
- Entire Moola Avidya and Prapancha are Mithya, located in Satyam Chit Atma.

Question:

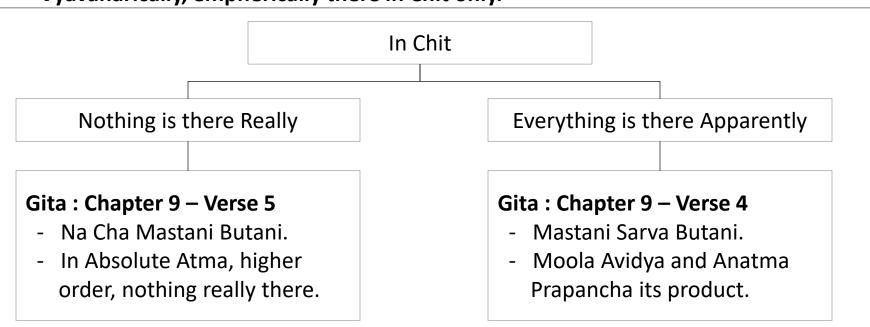
- How can Chit be support of everything?
- In Chit nothing is there.
- Absolute reality is Sajatiya, Vijatiya, Svaga Bheda Rahita Vastu, chit vastu.
- How Moola Avidya and Anatma are in Chit?

Answer:

- In Vedanta, be alert.
- Don't say nothing is there in Chit.

Say:

• Nothing is really there in Chit, but however, everything is apparently, seemingly, Vyavaharically, empherically there in Chit only.



Gita:

```
मया ततिमिदं सर्वं mayā tatamidaṃ sarvaṃ
जगद्व्यक्तमूर्तिना । jagadavyaktamūrtinā |
मत्स्थानि सर्वभूतानि matsthāni sarvabhūtāni
न चाहं तेष्ववस्थितः ॥ ९-४॥ na cāhaṃ tēṣvavasthitaḥ || 9-4 ||
```

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भृतानि पश्य मे योगमैश्वरम् । भृतभृन्न च भृतस्थः ममात्मा भृतभावनः ॥ ९-५॥

na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

It is not a contradiction.

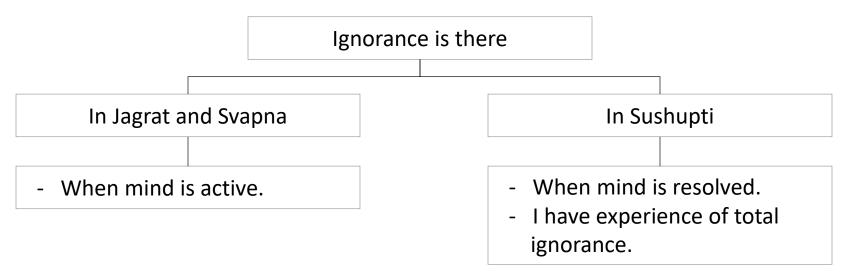
Therefore Sureshvaracharya concludes:

- Moola Avidya is located not in Anatma but in Atma only.
- In Original Consciousness not in Reflected Consciousness.
- 2 Arguments given in support of Moola Avidya is located in Atma.

I) Sakshi Pratyaksha Anubava Pramanam:

Aham Agyanaya Asmi iti Anubava Darshanat :

I am ignorant is our Anubava.



- I am ignorant, proves ignorance is located in sentient me, Atma Chaitanyam.
- Anatma will never say, I am ignorant.
- Only sentient Atma can say I am ignorant entity, I don't know myself or the universe.
- I sentient Atma am holder of ignorance, Moola Avidya.
- To say I am ignorant, I require the mind.
- Mind facilitates expression but mind is not the locus, holder of ignorance.

Example:

- Pot holding water.
- Pot not holder of water.
- Pot is facilitator of space.
- Which is holder of water.
- Pot enclosed space holds water.

Apparently superficially	Really
 Pot is holder of water Mind is holder of ignorance. 	 Pot is holder of enclosed space which is holder of water. Mind enclosed Chit not mind, reflected Chidabasa. Upahita, Avachinna, Sakshi Chaitanyam, Original Consciousness is holder of Moola Avidya expressed as I am ignorant. Sakshi Pratyaksha Anubava of Moola Avidya in Sushupti.

II) Shastra Pramanam:

Chandogya Upanishad : Buma Vidya

सोऽहं भगवो मन्नविदेवास्मि नात्मविच्छुतं ह्येव मे भगवदृशेभ्यस्तरित शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तं होवाच यद्वै किंचैतदध्यगीष्ठा नामैवैतत् ॥ ७.१.३॥ so'ham bhagavo mantravidevasmi natmavicchrutam hyeva me bhagavaddrsebhyastarati sokamatmaviditi so'ham bhagavah socami tam ma bhagavanchokasya param tarayatviti tam hovaca yadvai kincaitadadhyagistha namaivaitat II 7.1.3 II

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7-1-3]

- I am not knower of Atma.
- Indicates Atma Avidya, Moola Avidya.
- Narada who is sentient entity, Atma is locus of Moola Avidya, Atma Avidya.
- By 2 Pramanams, Sureshvaracharya established Moola Avidya is located in Atma.
- Defends statement by series of statements.
- Na Cha Atmano Svarupata, Tasya Chaitanya Matra Svabavat Atishayasha Sambavati.
- Jnana Vipari lopaha, Jnana Prapteshcha Samvaha, Tasya Jnana Karyitvat Na Cha Agyana Karyatvam.
- Kutastatvam Atma Svabayat Ajnane Apekshya une, Atma Svata Eva Svarupa Siddehe Yukta Atmaneva Yagtam.

Defending portion:

- Atma can be locus of Moola Avidya.
- Previously from 7th line of introduction Tasya Svarupa Meva Agyanam upto 11th line.
- Tat Tasya Nissambavat.
- Sureshvara mentioned before that there are logical problems if Antma taken as Ashraya of Moola Avidya.
- Here he says, those logical problems are not there if Atma is taken as Ashraya.
- Instead of generally saying, he is mentioning in chronolgocial order that they are not there.

I) Na Cha Atmanaha Agyana Svarupata Tasya Chaitanya Matra Svabavyat:

- Anatma can't be Ashraya because by nature Anatma is Jadam.
- Atma can be Ashraya as it is Chetana Tatvam.

II) Adishabyaha Sambavati Jnana Vipari Lopaha:

- When Agyanam is located in Anatma, Agyanam can't bring about any consequence in Anatma, it being Jadam.
- Ignorance has no consequence by being located in Jada Vastu.
- Ignorance is of some consequence when located in Chetana Vastu.
- Atishayashchaya Sambavati.
- Covering of knowledge it can do by being located in sentient Atma, create doubts, errors.

III) Janana Prateshcha Sambavati:

- One can gain knowledge if ignorance is located in Anatma.
- Anatma can't gain knowledge because Anatma is Jadam.
- When ignorance is located in Atma, sentient entity, then it can gain knowledge and negate ignorance.
- Discussion of ignorance is possible only when it is negatable by knowledge.
- Where knowledge is possible there alone discuss problem of ignorance.
- In Anatma locus, discussion of ignorance and knowledge useless.

- In Atma both possible, Atma being sentient entity.
- Jnana Prapti possible only in sentient entity.
- Atma alone can gain knowledge with the support of mind instrument.

Example:

- Space can hold water only with enclosure pot.
- Similarly Atma alone holds knowledge with enclosure called Mind.
- Atma alone can have the possibility.
- Na Cha Agyana Karyatvam Kutasta Atma Svabavyat.
- Most important Argument Moola Avidya can't be located in Anatma because it is a product produced later by Moola Avidya.
- Later arriving Anatma can't be supporter of formerly existing Moola Avidya.
- Moola Avidya can be supported by Atma which is existing all the time.

Anaadi, Moola Vidya	Atma	Anatma
- Supported	 Anaadi Chit Supporter Atma not product of Moola Avidya. Kutasta Atma, Nitya Atma Svabavyat. 	- Sa – Adhi - Sa - Antah

4th Reason:

- Agyana Anapekshyasya Atmanaha Svataha Eva Svarupa Siddehe Yuktam Atmana Eva Agyatvam.
- Beautiful argument.
- Moola Avidya can't have supporter supported relationship, why?

Anatma:

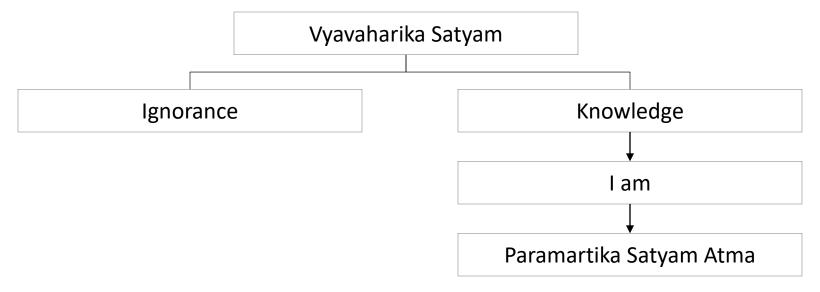
- Product of Moola Avidya which is Karanam.
- Essentially it is Moola Avidya.
- Another name.

Ornament:

- Product of Gold which is Karanam.
- Essential gold.
- Another name.
- One substance 2 names.
- Can't say clay is supporter of Pot.
- Clay + Pot not 2 entities to have supporter supported relationship.
- Atma not dependent on Agyanam, ignorance, not product of ignorance, exists separately to serve as Locus of Moola Avidya.
- Therefore Yuktam, logically possible.

Conclusion:

- Atmanaha eva Agyatvam.
- Atma alone is ignorant, locus of ignorance.
- I, Atma am seemingly Samsari because of ignorance located in me the Atma.
- I Atma alone am ever free because of knowledge located in me Atma.



- Because of presence of Vyavaharika Satyam, ignorance, present in 3 Avastas appear as though bound.
- I am Paramartika Satyam is covered and because of Vyavaharika knowledge become liberated Vyavaharically.
- This is essence of Vedantic teaching.

Brihadaranyaka Upanishad:

बह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येर्ताहं य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेककः पुरुषो देवान् भुनिक्तः; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्यः ॥ १०॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati.
atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuḥ, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam
yad etan manuṣyā vidyuḥ II 10 II

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I-IV-10]

- Atma alone has ignorance.
- Atma alone becomes wise.
- Ignorance (Baddha) and wise (Moksha) both Vyavaharically.

Nirvana Shatkam:

न मे द्वेषरागौ न मे लोभमोहौ

मदो नैव मे नैव मात्सर्यभावः।

न धर्मो न चार्थो न कामो न मोक्षः

चिदानन्दरूपः शिवोऽहं शिवोऽहम्॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau Mado Naiva Me Naiva Matsarya Bhavah Na Dharmo Na Chartho Na Kamo Na Mokshah Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. | 3 | |

Atmana eva Advaitam Yuktam.

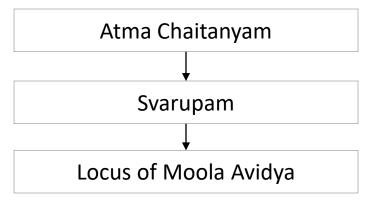
4th Topic:

- Kim Vishayan Jnanatato Atmano Jnanam.
- Atma Vishaya iti Bruna.

3rd Topic:

- Na Atmano Api Jnana Svarupatvat Ananyatvat Cha Jnana Prakritatva Abyashcha Hetutvabyaha Neiva Jnanam Ghatate.
- One more point in 3rd topic.
- w.r.t. 3rd topic, one more possible objection.

3rd topic:



Atma	Moola Avidya
Nature of Brightness.Svayam Prakasha.	Tamas Svarupa.Nature of Darkness.Andhakara, Aprakasha Svarupa.

1st Argument:

- How light and darkness in one locus?
- Where light comes, darkness can't exist, diagonally opposite nature, mutual destroyers, how Atma supporter of Moola Avidya?
- Atma, nature of light, destroyer of ignorance.
- Visishta Advaitin gives 7 reasons, arguments, for ignorance located in Atma.
- Ramanuja Sree Bashyam, commentary on Brahma Sutra.
- Sapta Vidha Anupa Patteyaha.

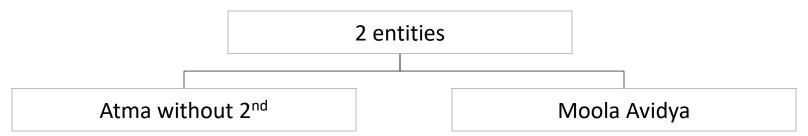
- 7 logical fallacies in Advaitam.
- How ignorance in Atma?
- Nanu, Sir I have an objection.

Purva Pakshi:

- Raising slogan Against 3rd topic.
- Atmana Api Jnana Svarupatvat, of nature of Jnanam, light.
- Luminous Atma is locus of dark ignorance.

Ananyatvat Cha:

- You say Atma is Advaitam, nondual Atma, claiming that there is nothing other than Atma.
- On Atma, there is ignorance and it is projecting universe.



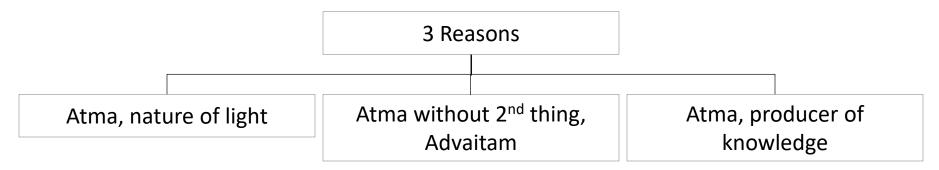
2nd Argument:

How Advaitam?

3rd Argument:

Jnana Prakritatvat Cha.

- Prakrti (Technical word) = Upadana Karanam
- Jnanasya Karanam, Atma, sentient entity, can aquire knowledge from it, producer of knowledge.
- How in that Atma, ignorance can ever exist?
- Atma would have produced knowledge and destroyed it.
- How can producer be locus of ignorance?



- Atma can never tolerate ignorance.
- How can ignorance remain in Atma?

Sankalpa:

- Anaadi Avidya Vasana.
- Prakrtitvat Hetubyaha because of 3 reasons.
- Neiva Agyanam Ghatate ignorance is never possible.
- Atmanaha Api In Atma also, previously its said, ignorance not possible in Anatma –
 Jadatvat.

Sureshvaracharya gives one line answer:

- Ghatate Eva Katham?
- Agyanam Matram Nimittatvat Tat Vibagasya Sarpat Eva Rajvat.
- Opposite things can't coexist, true, light and darkness can't exist if they belong to same order of reality.
- Can exist in different orders of reality.

Example:

Dry Sand	We Mirage Water	
Vyavaharika Satyam	Pratibhasikam	
Screen	Movie	
Vyavaharikam	Pratibhasikam	
Sleeping on Bed	In Dream	
- Vyavaharikam- Dark Room	PratibasikamBroad daylight.	

Fact:

Atma / Consciousness	Moola Avidya	
ParamartikamI alone existHigher order	Primal ignorance of Atma Tatvam.MithyaLower order	

- Both can coexist in different orders of reality.
- Sureshvaracharya goes one step further.
- If consciousness and ignorance do not coexist, ignorance can't be proved.
- You are able to talk about ignorance because you are conscious of ignorance.
- I have Chinese ignorance how do you know?
- I am conscious of ignorance, existence of ignorance proved by consciousness alone.
- If they don't coexist, you can't talk of any ignorance.
- Atma not only supports ignorance, Atma proves ignorance by being Sakshi of ignorance.
- There is no problem for Atma and Agyanam to coexist as Ashraya and Ashrita Sambanda.

Revision: Chapter 3 – Verse 1

- Nan Va Atmane Api Jnana Svarupatvat, Ananyatvatena, Jnana Pratebyashcha Hetubyaha Neivatma Ghatate.
- Ghatate Eva Katham?
- Atmana Matra Nimittatvat Tat Vibhagsya Sarpataha Eva Rajvat.
- 4 topics centered on fundamental ignorance.

4 topics – on Ignorance

(1) Anatma not Ashraya of ignorance

(2) Anatma not Vishaya of ignorance

(3) Atma alone Ashraya of ignorance

(4) Atma alone Vishaya of ignorance

Objection:

• If Atma is locus of ignorance 3 fallacies will be there.

3 fallacies (1) (2) (3) Atma: - Advaitam goes away. Atma Prakasha, Ashraya Negated world doesn't Chaitanya Svarupam, - Supporter cause duality. Jyotisham api Jyotihi. Moola Avidya: Accepting Moola Avidya Ashritam causes duality as 2nd Supported entity. Sambanda exists Anaadi Atma and Anaadi between Atma and Agyanam. Moola Avidya. Discards Advaitam. Atma Asangaha, has no Atma alone exists. relationship with Dvaita Dosha anything. Atrayam Purushaha Asangoham hi Purushaha. Sambanda Dosha.

- Avidya = Agyanam, Aprakasha, Andhakara, Tamo Rupa, Timira Rupa, Darkness.
- Atma = Svaprakasha.
- How can opposite attributes co-exist in the form of Ashraya Ashrita Rupa.
- Viruddha Dharminoho Saha Vasaha, Saha Sthithihi?
- 2 entities of opposite attributes, how they can coexist?
- Never experience light and darkness together.
- Hence Atma as Moola Avidya Ashraya is not accepted.

Purva Pakshi Portion:

Nanu.. Ghatate.

Siddhanta:

- Ghata Eva...
- We have no intellectual discomfort to accept Atma as Ashraya of Agyanam.

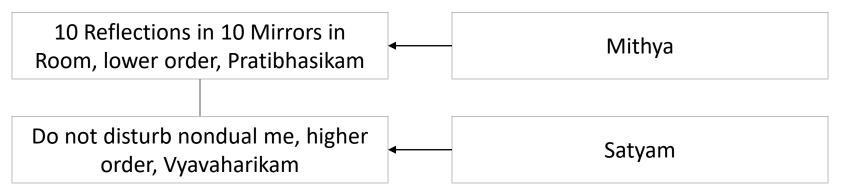
Purva Pakshi:

- Katham How?
- All logical fallacies not real, they are natural abnormalities caused by Moola Avidya.
- Any ignorance causes logical Anamolities because it is of a lower order of reality.
- With understanding, learn to be comfortable, Agyana Matram Nimittatvat.

Reply by Sureshvaracharya:

1st Fallacy:

- Duality not illogical, duality is Mithya, can't disturb Satya Atma.
- Plurality can't disturb Satya Atma.



- I experience plurality, does not intellectually disturb me.
- Mithya Moola Avidya is creating Mithya duality.
- Can't disturb Satyam, nondual Atma.

Tad Vibhagaha:

• That duality which is Anamoly is caused by Avidya, which is Mithya, therefore no problem.

2nd – Seeming logical fallacy:

- Asanga Atma has relationship with Moola Avidya, how Ashraya Ashrita Sambanda.
- This Sambanda is Mithya.
- Relationship with Mithya Vastu is Mithya.

While observing my reflection:

Observer	Observed
- Mithya	- Reflection
- Unreal	- Unreal
- Observer of thought	- Observed thoughts

- Atma Ashraya Ashrita Sambandha not Satyam, caused by Agyanam, Sambandatva Mithyatvat.
- Atma continues to be Asangaha, Akhanda, like original face, inspite of Mithya Sambanda with reflections.
- Dry sand continues to be dry sand inspite of presence of Mirage water which is located in Dry Sand but it has no real Sambanda, Sambanda also Mithya.
- Fallacy Anamoly is natural to ignorance.
- Job of ignorance, Aghatita Ghatana Patiyasi Avidya.

3rd Fallacy:

- How opposite attributes of light and darkness coexist?
- Visishta Advaitin keeps nagging.
- We say, see them as natural "Phenomenon".
- Shata Dushani 100 fallacies in Advaitam.
- Shata Bushani 100 Decorations.

- Logical fallacy is natural Anamolly caused by ignorance.
- Opposite coexist, Anamolies caused by ignorance can coexist under one condition.
- One Satyam, other Mithya.

Wet Water	Sand
Mithya	Satyam

- Both can coexist when caused by Misperception called Adhyasa or Agyanam.
- Sarvam Ghatate.
- If you call it logical fallacy, its called Dushanam.
- If you know it as natural Anomally caused by ignorance, same thing called Bushanam.
- Learn to see Dushanam as Bushanam.
- Samsara is Dushanam when you see it as Samsara.
- When you see it as entertainment same Samsara becomes Leela, Bushanam.
- Rama loosing Sita not Samsara but Leela because Rama knows him Atma Svarupam.

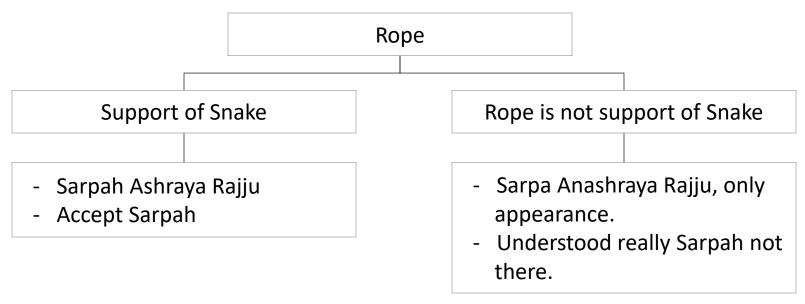
5th Capsule of Vedanta:

- For a person who remembers his real nature, life is entertainment.
- For a person who forgets his real nature, it becomes a struggle.
- How struggle and entertainment coexist?
- Anomally caused by Maya, Avidya, ignorance.

- Everything ok.
- If not convinced, continue in Δ format, continue suffering.
- Vibhagasya = Dvaitam includes 2 other fallacies.
- All caused by Moola avidya which is Mithya.

Example:

- Sarpatmata Na Rajva.
- One Rope has 2 opposite statuses.



- Can say both simultaneously.
- Apparent Sarpah is as good as non-existent.
- When Sarpah non-existent, rope not Ashraya.
- Rope really not Ashrayah, Rope is apparently Ashraya.

Gita:

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥

mayā tatamidaṃ sarvaṃ jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् । भूतभृन्न च भूतस्थः ममात्मा भूतभावनः ॥ ९-५॥

na ca matsthāni bhūtāni paśya mē yōgamaiśvaram | bhūtabhṛnna ca bhūtasthō mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- In me the world is there.
- In me, world is not there.
- Not logical fallacy but Anamolly caused by Moola Avidya Maya.
- Tasya bava Ashrayata.
- Snake is not there really at all. 3rd topic over, Atma is Ashraya of Moola Avidya.
- Paramartika Satya Atma is Ashrayah of Vyavaharika Moola Avidya.

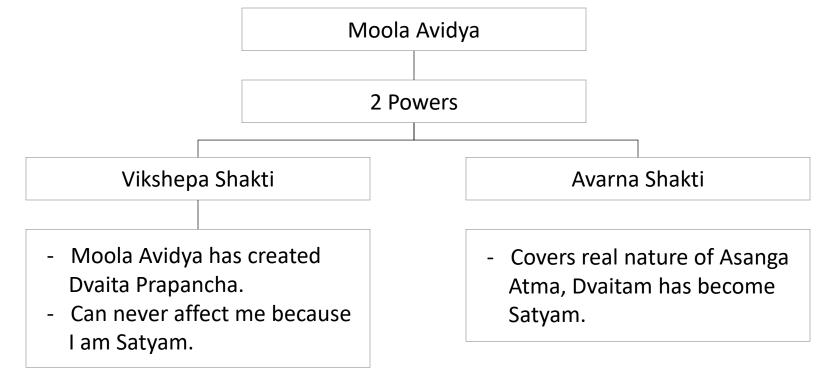
4th Topic:

Question:

- Kim Vishaya Punaha Atmanaha Agyanam?
- What is object of ignorance? Ignorance of what?

Answer:

- Atma Ashritam Agyanam, locus of Atma is Agyanam, Kaha Vishaya Yasya Tatu Agyanam?
- Atma Vishaya iti Brumaha.
- Object of ignorance is also Atma. Like locus of ignorance is Atma.
- In me there is ignorance and I am ignorant of myself.
- Self ignorance is cause of all problems.
- Antibiotic : Self knowledge.
- 4th topic over. Atma is object of Moola Avidya.
- Tasmat Tad Apanuktam Dvaita Anarta Bavaha.
- This we have seen I Atma am there and in me Atma Moola Avidya is there, it has created Dvaita Prapancha.
- Moola Avidya is also Mithya.
- Dvaita Prapancha is also Mithya.



- Nahi Satyasya Guneha Doshena Va Anumatrena Sambandate.
- I am not able to enjoy Dvaita as entertainment.
- It has become serious because I am not able to see Mithya Dvaita as Mithya Dvaitam.
- I see Mithya Dvaitam as Satya Dvaitam.
- Mithyatvam of Dvaita Prapancha is concealed for me because of Avarna Shakti.
- If there was no Moola Avidya, without Vikshepa Shakti, I Brahman will be continuously existing without knowing I am Brahman.
- Total Boredom.
- That Moola Avidya is there is a blessing, it has Vikshepa Shakti is greater blessing.

- Vikshepa Shakti of Moola Avidya can create beauty, novelty, variety, changes.
- It does not create problems.
- Avarna Shakti covers fact of Advaita Atma.
- Dvaitam has become Satyam.
- I don't understand myself as Asangatma, take body, mind as myself.
- One Avarna Shakti has created Δ format.
- Instead of enjoying binary format, I am Asanga Atma, enjoying creation with power called Moola Avidya, Vikshepa Shakti, binary format, Avarna Shakti has created Δ format.
- I don't claim I am Atma.
- I am claiming myself as body mind complex Jiva, Miserable, helpless.
- Once I am Jiva, Jagat is too much for me.
- As Atma I can challenge world.
- As Body / Mind complex can't challenge world, world is permanent persecutor and I have persecution complex.
- Constantly looking at Jatakam, Rahu, Ketu coming.
- Jagat overwhelming because of Avarna Shakti of Moola Avidya, which needs to be tackled.

Tasmat Tad Apanuktva:

Therefore, Apanukti – eliminate.

Tasya Agyanasya Apanuktihi:

Distraction of Moola Avidya.

Dvaita Anakrutta Abava:

- All problems of Dvaita Prapancha are eliminated.
- Elimination of Moola Avidya is removal of Avarna Shakti and falsification of Vikshepa Shakti as Mithya (not removal).
- Life entertainment only when it is reduced to a movie, when I watch it as Atma Satya Tatvam.
- This elimination will alone make life a leela and we become Avatara.
- Not mothers scolding as Avatara but real Avatara.
- With wisdom, knowledge, we all will be Avataram when life is Leela.
- What is required to convert life into Leela?



Tad Apanodasya Vakyat Eva Tad Pada Padartha Abinjnyasya...:

- How we accomplish elimination of Avarna Shakti and falsification of Vikshepa together called Apnodha, Nivritti.
- Through Mahavakya Vichara.
- Upanishad means Mahavakya.

Tad Apnodaha Bavati:

- Elimination of that ignorance has to be done.
- I have read Mahavakyam so many times, nothing happened!
- Project was not clear.
- Ignorance not Analysed.

Tad Pada Padartha Abignyasya:

One must understand Pada word and Padartha meaning, significance.

Abingnyaha:

- One who has clearly grasped, no mystic experience or mysterious state involved.
- I (Atma) am higher order of reality, everything else (Anatma) is lower order of reality.
- Grasping above alone can give 10 Mokshas.

Ataha:

 Mahavakyam Vyakyanaha, Analysis of Mahavakya for extracting knowledge to eliminate ignorance, Moola Avidya Avarna Shakti and falsification of Viveka Shakti.

- Tatra Yathoktena Prakarena Tat Tvam Atah Vakya Upanivishta Pada, Padarthayo Kritam Ya Vyatirekaha.
- To arrive at significance of Mahavakya, Anvaya Vyatireka method is used.
- After knowing significance, read Mahavakya equation then will get the benefit.

Example:

- Medical report in my hands no use, doctor who has knowledge and knows significance can interpret correct and arrives at conclusion.
- Report depends on type of intellect analyzing it, otherwise only bunch of words.
- Difference not in Vakyam, impotent for immunized or unprepared intellect.
- Mahavakya most powerful statement in entire cosmos.
- Kruta Anvaya Vyatirekena is name of prepared student.
- Knows significance of Vachyartha and Lakshyartha. Jahati, Ajahati, Jahat Ajahati Lakshana.
- Choose appropriate meaning of Tvam and Tat.
- To avoid suspense.
- Tvam = Pure Consciousness = You.
- Tat = Not Sarvagya Ishvara but pure existence.
- You pure consciousness = Pure existence Brahman.
- You Chit = Sat Brahman.

Chandogya Upanishad:

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमिस श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥७॥

Sa ya eşo'nimaitadātmyamidam sarvam tatsatyam sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijnāpayatviti tathā somyeti hovāca.

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6-8-7]

- Upanuvishta = Tat Tvam Asya.
- Read Mahavakya after employing Anvaya Vyatireka.
- Read Mahavakya daily + apply Anvaya Vyatireka Daily in the mind.
- Like Polaroid camera, picture, impact of Mahavakya gradually increases every year.
- You get to see report, equation like doctor sees blood test report.

Conclusion:

- I am free.
- I don't have to become free.
- Until I can be relaxed and say I am free, employ regularly the equation.

How to employ?

Yathoktena Prakarena:

Student employs Anvaya Vyatireka in the way it is said in Chapter 3.

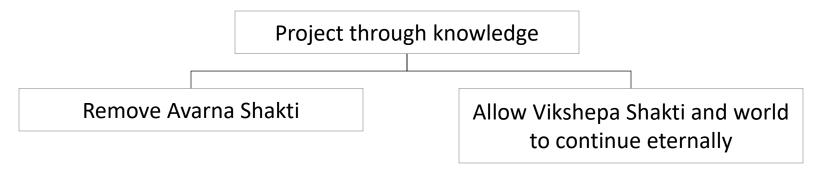
- Then Mahavakyam will be clear because of Avarna Shakti, I give more power to the world than it deserves to disturb me.
- Once I remove Avarna Shakti, world is disempowered.

Example:

- Defanged cobra is Naga Abaranam to me, can't threaten me.
- Avarna Shakti Rahita Moola Avidya becomes Abaranam. Avarna Shakti Sahita Moola Avidya becomes a problem.
- Aim of Vedanta Students :

Remove Avarna Shakti of Moola Avidya, done by gaining knowledge.

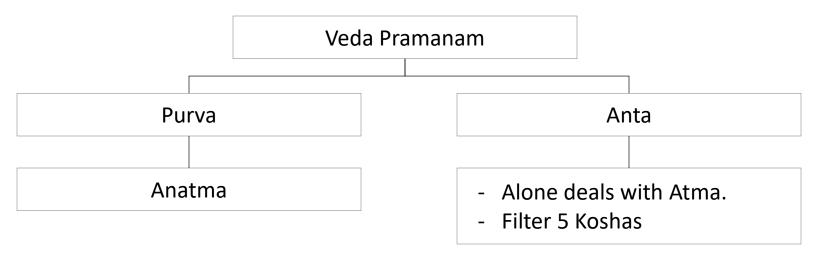
- Knowledge will also falsify Vikshepa Shakti and universe.
- There will be universe but of lower order of reality, as good as not there.
- Sufficiently there to entertain, not to persecute, disturb me.



- Knowledge should be about what?
- Self knowledge not physics knowledge.

Shat Pramanam:

- Pratyaksha, Anumana, Upamanam, Arthapatti, Anupalabdhi deal only with Anatma not Atma.
- Meditation never mentioned as a Pramanam, means, source of knowledge.

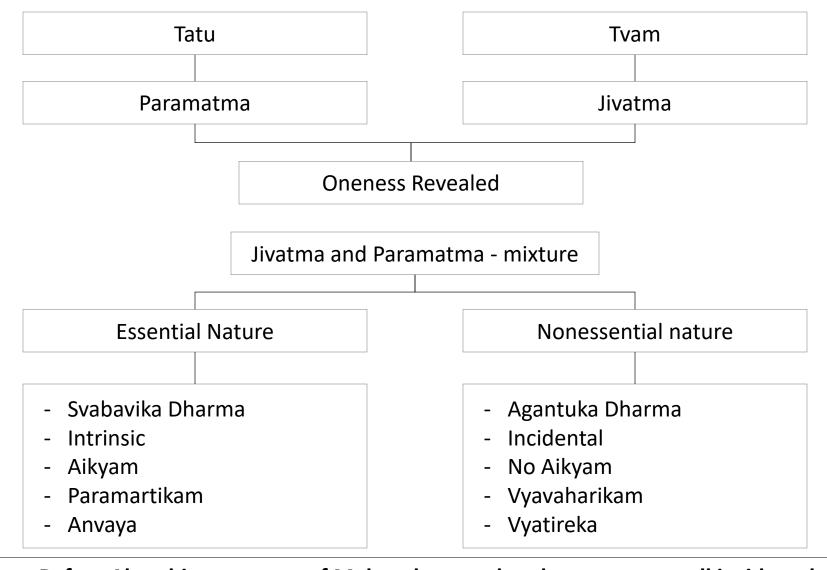


- Therefore Mahavakyam is crucial for one to study to know Atma.
- Sick person can't diagnose crucial blood report.
- Only doctor knows.
- Mahavakya is crucial report to determine if I am Samsari or not.
- I am not affected by entire Prapancha including Sharira Trayam is the teaching, no Prayaschitta Karma required once you come to Jnana Yoga.

4th Vedanta Capsule:

• I am never affected by any event happening in the material world or 3 fold body because I am the spirit uninfluenced by matter.

- This revelation, I have to receive from Mahavakya.
- This gives Jivatma, Paramatma Aikyam through Tat Tvam Asi.



• Before Absorbing message of Mahavakya, student has to remove all incidental attributes of Jivatma and Paramatma.

How to remove?

Attributes of Paramatma

Essential

- Invariable
- Anvaya, retain
- Always present in Pralaya Kala also.
- Only retain Sat Existence.

Chandogya Upanishad:

- Sad Eva Soumya... [6-2-1]
- All pervading existence present in my body, mind also.

Dakshinamurthi Stotram:

- Yasyaiva Sphuranam...

Nonessential

- Variable
- Vyatireka, remove
- Sarvagyatvam, Sarva
 Ishvaratva Sarva Kalyana Gunas.
- Present only in Srishti Kale.
- 5 Sense objects Sparsha, Rupa, Rasa, Gandha.
- Emotions.
- Knock off intellectually

Chandogya Upanishad:

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। तद्भैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत॥१॥

Sadeva somyedamagra āsīdekamevādvitīyam; Taddhaika āhurasadevedamagra āsīdekamevādvitīyam tas mādasatah sajjāyata. Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6-2-1]

Dakshinamurthi Stotram:

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते साक्षातत्वमसीति वेदवचसा यो बोधयत्याश्रितान् । यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥३॥ yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān | yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

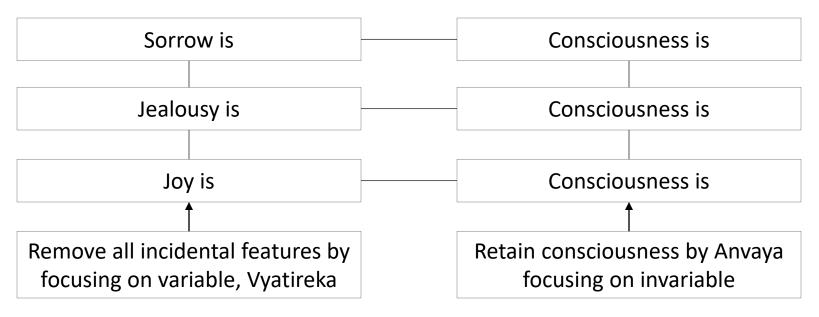
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- I) Existence not part, property of world.
- II) Existence is independent entity pervading world.
- III) Existence is not limited by boundary of world.
- IV) Existence continues after resolution of world.
 - When I hear Tatu.. I should get Sat... not Ishvara with Gunas.

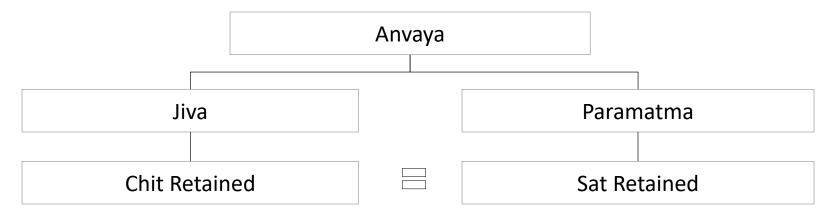
• When I hear Tvam – I should get Chit, not Jiva with Kama, Krodha – Vyatireka done.

What is Anvaya:

Consciousness alone is constant non-variable factor.



• After finishing 2 projects, listen to equation.



- Listen to Asi and Equate.
- Get them married.
- Wedding bell = Mahavakya Sat Chit Marriage.
- I Conscious being is only existence principle which is reality.
- All other Drama is only Nama Rupa, incidental, not to be carried away, purely for entertainment.

Shivananda Lahari:

क्रीडार्थं सृजिस प्रपंचमित्वलं क्रीडामृगास्ते जनाः यत्कर्माचिरितं मया च भवतः प्रीत्ये भवत्येव तत् । शंभो स्वस्य कुतूहलस्य करणं मच्चेष्टितं निश्चितं तस्मान्मामकरक्षणं पशुपते कर्तव्यमेव त्वया ॥ ६६॥

Kreedartham srujami prapancha makhilam krredamruga sthe jana I Yat karmacharitham maya cha bhavatha prethyai bhavatyeva that I Shambho swasya kuthuhalasya karanam macheshtitham nischitham I Tasmat mamaka rakshanam pasupathe karthavya meva twaya II 66 II

You create the entire universe for play, people are animals of sport for you. Whatever actions have been done by me, it is indeed for your pleasure. Oh Sambhu, it is certain that my actions are the cause of your pleasure. Therefore Oh Pasupati, my protection must indeed be done by you. [Verse 66]

- Creation = Entertainment.
- Mahavakya works only if you apply Anvaya Vyatireka.
- Remove superficial attributes, problems, global meltdown...

Kruta Anvayaya Vyatireka:

- Only after Anvaya Vyatireka, Mahavakya will work.
- By what method?

Yathouktena Prakarena:

- As shown in previous chapter 2.
- I am Sakshi Atma, Sharira Trayam is Anatma.
- In Chapter 2 Tvam Pada Anvaya Vyatireka done.
- Before Anvaya Vyatireka no matching possible.
- If you forget, only quarrel.
- Tie knot of Sat chit.
- Children bornout of Sat Chit Marriage : Shanti, Trupti, Poornatvam.

Verse 1:

यदा ना तत्त्वमस्यादेः ब्रह्मास्मीत्यवगच्छति । प्रध्वस्ताहंममो नैति तदा गीर्मनसोः सृतिम् ॥ १ ॥ yadā nā tat-tvam-asy āder brahmāsmīty avagacchati pradhvastāham mamo naiti tadā gīr-manasoḥ sṛtim

When a person knows "I am Brahman" from texts such as "That thou art", then being free from the notions of "I" and "mine" he does not attain the path of mind and speech. [Chapter 3 – Verse 1]

a) Yada:

- Suppose, for successful communication of message and Guru.
- Message to click.

b) Nra Avagachhati:

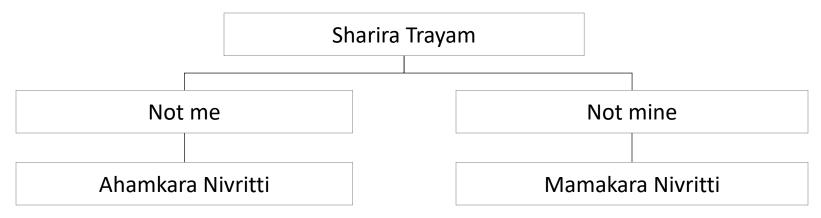
Nru	Simhaha
Manushya	Lion

- Student with Sadhana Chatustaya Sampatti, done Anvaya and Vyatireka, retains essential nature of Chit in himself and essential nature of Sat in Paramatma.
- How he gathers wisdom?
- "Aham Brahma Asmi"
- Not Body / Mind / Intellect.
- Body Mind Sharira Trayam always has problems, no perfection ever.
- Raaga, Dvesha hidden in mind.
- I am Sharira Traya Vyatirktaha, Avasta Traya Sakshi, Pancha Kosha Vilakshana, Sat Chid Ananda Svarupa Tattwa Bodham.
- I am Brahman here, not in Vaikunta, not join Brahman.
- Brahman is existence all pervading in Body, mind also.
- That existence is consciousness.
- Consciousness = Existence.

c) Iti Aham Brahmasmi:

- Avagachhati understands, grasps.
- Understanding not possible in Nirvikalpaka Samadhi when Buddhi is not functioning and source of knowledge as Pramanam is not operating.
- Understanding should take place in Jagrat when I am doing Sravanam.
- Practice meditation to recollect teaching received in Sravanam.
- In Nididhyasanam no collection of knowledge, only dwell upon wisdom collected during Sravanam.
- Parallelly, as corollary, another thing should happen.

Note:



- Sharira Trayam should be distanced from me by handing over to Vishwarupa Ishvara.
- Who is the only possessor of all Sharirams, Macro Anatma, total matter principle.
- Deliberately see Sharira Trayam as of lower order of reality.
- After handing over to Ishvara, see it as Mithya.

What happens in Anatma, I am not affected, disturbed.

Example:

- Gift once given, should not bother what person does with it, handover family to Bhagawan and don't see from corner of eyes what he does with it.
- Then we have not done real Sharanagathi, otherwise, worries, fear should be there.

Corollary of Mahavakya:

- Sharira Traya Sanyasa.
- Relationship with family only through Shariram.
- Sarva Sangha Parityajya No choice.
- No Moksha without Sarva Sangha Parityajya.
- Handover Sharira Trayam to Vishwarupa Ishvara, incharge of all bodies.

Shankara:

- Jnanam can't give Moksha without Sanyasa.
- Sanyasa not Kashaya Vastram.
- Badrinath will not solve Samsara.
- Mental renunciation is Sanyasa.
- Jnana Sahita Sanyasa gives Moksha, Sanyasa Sahita Jnanam gives Moksha.
- Pradvamsa Aham Mamakara.

Ahamkara	Mamakara
- Looking at Sharira Trayam as me.	 Looking at Sharira Trayam and family and Possessions as mine.

Both Pradyashtam, eliminated from my thinking.

d) Pradyastham = Antara Sanyasa.

- Avagachhati Elimination.
- When Sanyasa and Jnanam both happen.

e) Tada:

• Then project successful.

f) Na Eti:

Jnani has become Turiya Atma.

Main definition of Turiya: 7th Mantra

Mandukya Upanishad:

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपश्रमं शान्तं शिवमद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Avyavaharyam.
- Beyond knowing and doing Vyavahara.
- I am not available for knowledge or action.
- Knowledge is temporary in Pramatru Triputi and Kartru Triputi is action.
- I am beyond all transactions.
- I am the medium in which all transactions take place but am not participant in any transaction.

Example:

- Akasha (Space) / Prakasha (Light) :
- Itself do not participate in any transaction.
- Its medium in which all transactions take place.
- I am existent, consciousness medium in which all tragedy, comedy transactions take place due to unstoppable Prarabda in which tragic events can't be stopped.
- I transcend all knowledge hence called beyond action transactions, Paramartikam.
- Lam transcendental self.

g) Tada Na Eti Sritihi:

Jnani doesn't fall within field of transactions.

h) Girmi Manasoho:

- Verbal transactions, language transactions are thought transactions worries, future plans.
- Plan after this transaction, my life will be better.
- When you want to improve life, by improving quality of transactions then you are falling in the field of transactions.
- We try to improve our transactions.

Vedanta:

- You can never improve through worldly transactions, then there will be new doubts created.
- Global recession, repeats as cycle since 1920's every 10 years.
- Never try to improve yourself through transactions.
- Understand I am unimprovable I need not be improved.
- All these do not touch me.
- All are meant for my Chitta Shuddhi.

i) Sritim Mano Girmi Tada Na Eti:

Taittriya Upanishad:

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥१॥

yato vaco nivartante, aprapya manasa saha, anandam brahmano vidvan, na bibheti kadacaneti, tasyaisa eva sarira atma yah purvasya || 1 ||

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II - IV - 1]

- Who am I?
- After Mahavakyam, I am transcendental screen in which movie called life is going on.
- This is Sankshepa sloka, synopsis for doctorate presentation on Vedanta by Sureshvarachrya.

Verse 2 – Introduction:

यदैव तदर्थं त्वमर्थेऽवैति तदैव अवाक्यार्थतां प्रतिपद्यते गीर्मनसोः सृतिं न प्रतिपद्यते इति । कुत एतद्-व्यवसीयते ? यस्मात् ।

yadaiva tad-artham tvam-arthe 'vaiti tadaivāvākyārthatām pratipadyate gīr-manasoh sṛtim na pratipadyata iti. kuta etad adhyavasiyate. yasmāt

When a person understands that the meaning of the word "that" is identical with the meaning of the word "thou", then itself he attains the non-sentential sense and goes beyond the realm of mind and speech. How is this [identity] established? For this reason. [Introduction – Chapter 3 – Verse 2]

- Same idea.
- What happens in the intellect of discerning student when he is receiving crucial message of Tat Tvam Asi?
- What happens in unpreoccupied mind of student.

a) Yada:

• At the time of successive Sravanam.

b) Tat Adartham:

I) Tat is understood as all pervading existence.

Chandogya Upanishad:

- Defines Paramatma = Pure existence of 5 features. w.r.t. world.
- At the time of listening to Sat, pure filtered existence filtered from all Nama Rupa, Akasha, Vayu...

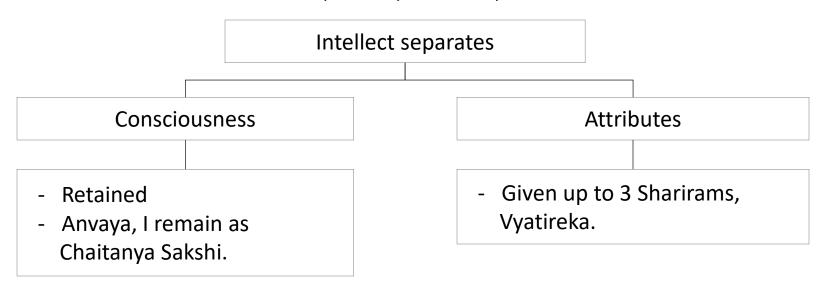
1629

Existence	World of 5 Elements
Kept separately, Anvaya	Kept separately, Vyatireka.

II) When Tvam is heard:

I – Conscious being	Body / Mind / Intellect
Kept separately	Kept separately

- Consciousness mixed with incidental attributes not pure consciousness.
- It is thrown from 3 Sharirams, Sthula, Sukshma, Karana Sharirams.



Example:

Marriage priest chants rituals for each

Groom

Bride

- Hero
- Sat

- Chit

- Finally utters Asi, ties knot "You are that".
- No difference between pure existence and consciousness, it was, is, ever will be one.
- Pure existence Brahman = Pure Consciousness you.
- I as Chit am not located in the body, I am Sat principle located all over.
- Sense of location, belonging to body, is dropped.
- Consciousness experienced only in the body not outside the body. This is localization.
- When Chit is equated to Sat, sense of localization goes away.
- Existence is everywhere.
- Fan is, in fan I am there.
- Star is, In Star I am there.
- If consciousness is equal to existence.

- I am in the form of Sat Chit Ananda Atma who is all pervading.
- This is Tat Padam.

Revision:

Verse 2 – Introduction:

- Sureshvaracharya analyses how Mahavakya works in the intellect of a prepared student with Sadhana Chatustaya Sampatti.
- Tat Pronoun, that.
 - Stands for noun.
- Definition of pronoun.
- Poorvokta Paramarshi Sarvanama.

Chandogya Upanishad: Chapter 6

- Brahman introduced as pure existence.
- Brahman, sentient being, pure existence, alone existed before arrival of all Nama rupa.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥ Sadeva somyedamagra āsīdekamevādvitīyam; Taddhaika āhurasadevedamagra āsīdekamevādvitīyam tas mādasataḥ sajjāyata.

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6-2-1]

• Sad = Pure existence = Nirguna Paramatma.

Definition of Pure Existence:

- I) Not part, product, property of any object.
 - Space came later, objects created later.
- II) Pure existence not bound by any object of experience.
 - Nama Rupas are superimposed on existence.
 - Example:
 - Water behind all waves, bubbles, froth, ocean.
 - Gold behind all ornaments.
 - Wood behind all furniture.
 - Existence can't be elsewhere in the universe but is Adhishtanam behind the universe.
 - Nama Rupas are objects of experience.
 - All experienced objects are superimposed Nama Rupas.
 - Desha, Kala are created objects.
 - Have to be negated as experienced objects.
 - Svetaketu negates world, mind, body as superimposed Nama Rupa on existence.
 - Wanted to experience pure existence, sitting in Samadhi to experience Sat.
 - At that time Uddalaka says :

Never try to experience existence, its not an experiencable object.

- Body, thoughts, blankness already negated.
- What is left behind is I pure consciousness, awareness principle.
- I am the Chit Tatvam who am waiting to experience "Sat" tatvam, Nama Rupa Rahita Sat.

Uddalaka Says: Chandogya Upanishad

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमिस श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥७॥

Sa ya eşo'nimaitadātmyamidam sarvam tatsatyam sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijnāpayatviti tathā somyeti hovāca.

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6-8-7]

- Sat is experienced subject itself.
- Svetaketu claim I am Sat chit principle.
- Definition of Sat replaced by I.
 - i. I am not part, product, property of universe.
 - ii. I pervade entire universe
 - iii. I lend existence.
 - iv. I am not limited by boundary of any object.
 - v. I survive when Nama Rupa dissolves.

- I sat am ever free from all limitations.
- This knowledge should not be postponed.
- Absorb like sponge at time of Sravanam.
- Sravanam works for observant listener.
- Mahavakya instantaneously liberating Pramanam, teaching of Upanishad.

a) Yada Eva:

- Mananam and Nididhyasanam not to become Sat, not to experience Sat.
- Meant to break habitual orientation, "Moksha will come after 25 years."
- Mahavakya is my Svarupam, claim here and now, for claiming alone, Nididhyasanam prescribed.

2 experiences are there simultaneously for all of us

- Body, mind experience.
- Mithya
- We have mistaken attribute of body, mind as our Svarupam.

- Satyam
- Satyam

Aim of Vedanta:

- Not to give new experience of Brahman but transforming ever experienced attribute to body and mind.
- I am, Male, disturbed
- Satyam Transferred to
- Genderless body mind.
 Sat Chit Principle
 - Stop with I am is aim of Vedanta.
 - Vedanta not required for experiencing Brahman, it is ever experienced as Tvam Arthe, in the meaning Tvam.
- b) Tvam Sakshi I Chaitanyam Avethi.

c) Tad Eva Avakyartatama Pratipadyate:

- He gets meaning of Tvam which is not an object of Shabda Pramanam, Triputi Ateetatvam.
- Then itself, I understand I am pure existence which is beyond Triputi. (Pramatru, Pramana, Prameya).
- Avakyartha = Technical word for Triputi Ateeta Turiyatvam Pratipadyate.
- I am neither, Vishwa, Teijasa Pragya, I am Turiyam all the time.
- I am not known object or knower.

I am existence pervading Triputi but transcending Triputi.

Gita:

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥

mayā tatamidam sarvam jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāham tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् । भूतभृन्न च भूतस्थः ममात्मा भूतभावनः ॥ ९-५॥ na ca matsthāni bhūtāni paśya mē yōgamaiśvaram | bhūtabhṛnna ca bhūtasthō mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- What happens if I am one of Triputi?
- I will become limited, located, finite, perishable entity.
- Through Mahavakya I understand I myself am limitless Turiyam.

d) Dihi Manasoho Sritim:

I am Turiyam which does not fall within Range, scope, field of Triputi.

e) Dhihi Manasaha:

Dhihi	Manasaha
- Words	- Thoughts
- Pramanam	- Pramanam

 It does not fall within range of any Pramanam in form of thought, word, sense organs etc.

f) Na Pratipadyate:

- I transcend because whatever falls within any Pramanam is a Prameyam object.
- Pure existence, not available for any Pramanam.
- Realised at time of Sravanam itself.
- Turiyam Pratipadyate, Ihr Manaso Sritam Na Pratipadyate.
- Practice Sravanam for 25 years then it becomes proper Sravanam.
- Repeated Sravanam makes Sravanam proper.

g) Iti:

• This is the message.

h) Kutaha Etad Advasiyate:

- How do you ascertain such a conclusion.
- Adi + Ava + so → Dhatu.

i) Yasmat:

- Because of following reason.
- Message of entire chapter 3.
- Sravanam itself can give Aparoksha Jnanam, Moksha.
- You need not postpone Jnanam and Moksha if you listen properly
- Maya of Ishvara very powerful.



Sadhana not for understanding but to remove obstacle, takes time.

Verse 2:

तत्पदं प्रकृतार्थं स्यात् त्वं पदं प्रत्यगात्मिन । नीलोत्पलवत् एताभ्यां दुःख्यनात्मत्ववारणे ॥ २ ॥

tat-padam prakṛtārtham syāt tvam-padam pratyag-ātmani nīlotpala-vad etābhyām duḥkhy-anātmatva-vāraņe

The Word "that" refers to the topic under discussion. The word "thou" means the Self. As in the case of the sentence "the blue lotus," "being subject to suffering" and "not-being-the-Self" are removed by these two words. [Chapter 3 – Verse 2]

- When student listens to Tat Brahman, Tvam-you, there is proximity of words.
- You convert Tvam to Aham and Tat to Brahman.

- What does proximity do?
- Conveys idea.

Example:

- Neelam Utpalam.
- There is a Blue flower / Lily.

Blue	Lily
 Particular attribute of substance. What is function of word blue? Exclusion of all other non blue colors. Anyatra Dharma Vyavritti. 	 Group of flower. Substance Excludes Chair, wall, pillar, other substances.

Taittriya Upanishad:

आनन्दो ब्रह्मेति व्यजानात् । आनन्दोभ्येव खिल्वमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविश्वन्तीति । सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता । स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥१॥

Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratitisthati, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III - VI - 1]

Brahma Ananda:

- Like Blue word, excludes other attributes, from Aham other than pure consciousness. Other Attributes of Aham worries, etc must be dropped.
- Worries belong to Anatma only, if Mahavakya is understood properly.

Can Say:

- I am illuminator of worrying mind not I am worried.
- In the proximity of word Brahman, it takes away attributes of Dukham from me.

Consequence of Proximity:

Job No. 1:

Attribute of Anatma worries taken out from Aham.

Job No. 2:

- Very important attribute.
- I subjective word used along with Brahman.
- Brahman can't be taken as an object to be experienced or to be Rejected.

- I being subject, no more brahman thought about as object of experience or merge after death.
- We hope after exhausting Prarabda, merge into Brahman and don't come back.
- Escaping from world, joining Lord after 25 years of Vedanta should be dropped.
- Brahman happens to be me, can't escape world or join Brahman later.
- When Brahman used in class, think, talking about me.
- Not to enter Samadhi, have mystic experience like flash camera photo.
- Brahman is myself and come to binary format.
- Sravanam and Moksha are simultaneously appreciated.

a) Tat Padam Sakrutartam:

- Looking back for mystic experience is biggest obstacle.
- Mind looking out, looker is Brahman, not looked out.
- Because of proximity, 2 misconceptions eliminated.

b) Dukhi Anatmane Nivarane:

- I am worried... permanent.
- What I am worried changes.
- Worry is attribute of mind not Atma or Brahman.
- It gets knocked off because of proximity of Brahman.
- Varene Eliminator of worry, attribute of I.

I Proximity:

- Remove from Brahman its objective status.
- Always looking for Brahma Anuba.
- Reveals misconceived orientation that there is something called Brahman.
- I have to practice meditation and Brahman will be revealed and after that Brahman not available.
- Experience orientation indicates we have classified Brahman as an object.
- What is the fact?
- Brahman is experienced in Jagrat Svapna, Sushupti...

Dakshinamurthi Stotram:

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते साक्षातत्वमसीति वेदवचसा यो बोधयत्याश्रितान् । यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥३॥ yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān | yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Brahman is not object but it is me.
- I neither need experience of Brahman or become Brahman.
- Objective status of Brahman is negated by proximity of Aham.
- Dukhi Antatmatatvam.
- Dukhitvam and Anatmatvam eliminated (Varena).
- Elimination of 2 attributes takes place.

c) Etebyam:

Because of 2 attributes Tatu and Tvam.

Example:

- Neela Utpalavatu.
- Like Blue, Lily statement.

Question:

- I will not say I am worried.
- I am intimately experiencing worry.
- How can I say I am not worried?

Vedanta:

- You have no worry because you experience worry.
- You are experiencer subject.
- I) Experienced attributes do not belong to experiencer subject, belongs to experiencer object.

1644

- II) Vedanta does not deny experience of worry.
 - Vedanta denies wrong conclusion you make based on your experience.
 - Scientist does not negate experience of sunrise.

Science negates conclusion of experience:

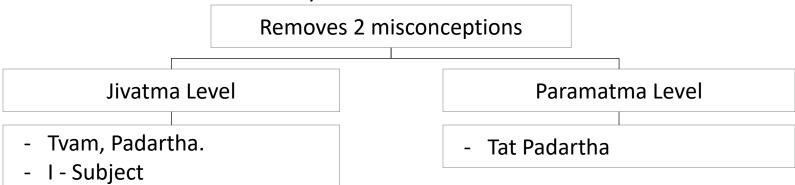
- Sun is moving around earth negated.
- Vedanta does not negate experience of worry.
- Mind very creative w.r.t. worry.

Conclusion:

- Since I am experiencing worry, worry belongs to Anatma Mind.
- We do not have total control over Anatma mind because I am only contributor and not controller of Anatma.
- Can improve.
- Don't mistake Anatma as yourself.
- Don't have double worry, worry and worry that I am worried, I have lot of worries.
- Perfect Body / Mind / Intellect does not exist, Panchadasi Chapter 7.
- All have Jvaram, can only avoid Anujvaram of mind by stopping to identify with the worrying mind.
- Dukhi Anatma Varane nilo Utpalavatu.
- More technical aspects in next few verses.

Revision: Chapter 3 – Verse 2

What is function of Mahavakyam?



I) Jiva Level:

- I can never know who I am on my own.
- I am a conscious being, everyone knows, not Jadam like table.

1st Reason:

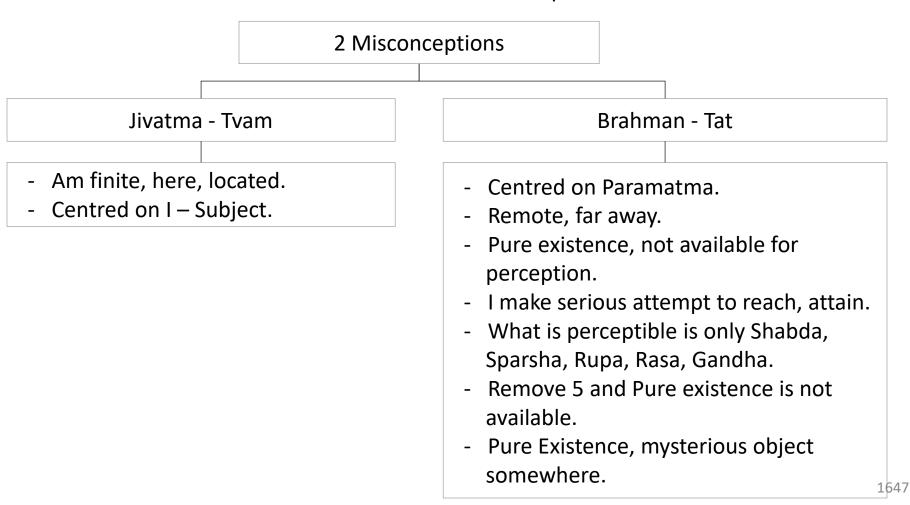
 No resource available to know who I am, because I – subject am never available as object.

2nd Reason:

 Experienced attributes can belong to experienced object only, can never belong to experiencer, subject.

Physical attributes	Emotional attributes	Intellectual attributes
Belong to Body	Belong to Mind	Belong to Intellect

- Attributes belong to only objective world.
- What is my Nature?
- No one knows who I am.
- Without knowing who I am, I draw erroneous conclusions, misconceptions about myself as a finite individual being.
- There is limitation centred on I which is a misconception.



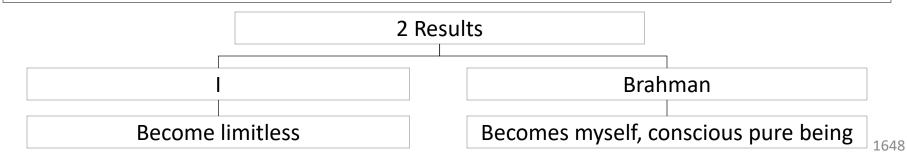
- What is Mahavakyas job?
- Knock off 2 misconceptions.

I) Jiva:

- Tat used near me I.
- 1st misconception removed.
- I am no more finite entity.
- Finitude centred on me is removed by using Sat alongwith me.
- Sat = Existence.
- My notion regarding finitude knocked off.
- I am existence not localized but all pervading because of proximity to Tat.
- I remove misconception of localisation centred on myself.

II) Brahman:

- Because of proximity of I Tvam with Tat, existence misconception regarding existence as a remote, mysterious, entity is gone.
- Existence is conscious being like me, not remote object.



- Both coalescing, one unobjectifiable all pervading existence consciousness alone is left behind not objectifiable entity but myself, Sat chit Ananda.
- Therefore Sureshvaracharya in Verse 2 says :
 - Dukhi Anatma Nivarane
 - Mahavakya removes 2 misconceptions.
- I) Dukhitvam of Jivatma, finitude, centred on myself.
- II) Remoteness of Paramatma, Anatmatvam of Pramata.
 - Both knocked off simultaneously by Mahavakyam.
 - This idea is conveyed through technical Analysis.

Verse 3 – Introduction:

एवं कृतान्वय-व्यतिरेको वाक्यादेव अवाक्यार्थं प्रतिपद्यते इत्युक्तम् । अतः तद्-व्याख्यानाय सूत्रोपन्यासः।

evam kṛtānvaya-vyatireko vākyād evāvākyārtham pratipadyata ity uktam atas tad-vyākhyānāya sūtropanyāsaḥ

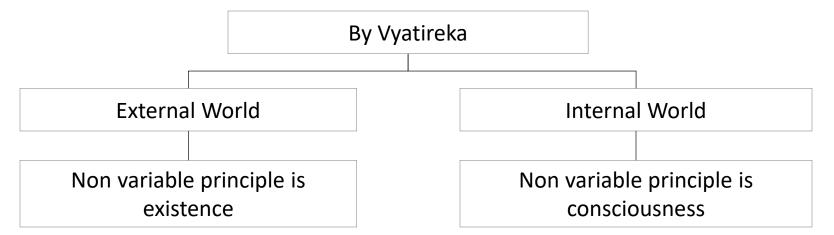
It has been stated that a person who thus makes use of the method of anvaya-vyatireka [with regard to the words of the text as well as their meanings] comprehends the non-sentential sense from the sentence itself. For the explanation of this, the following is, therefore, stated in an aphoristic way. [Introduction – Chapter 3 – Verse 3]

a) Evam:

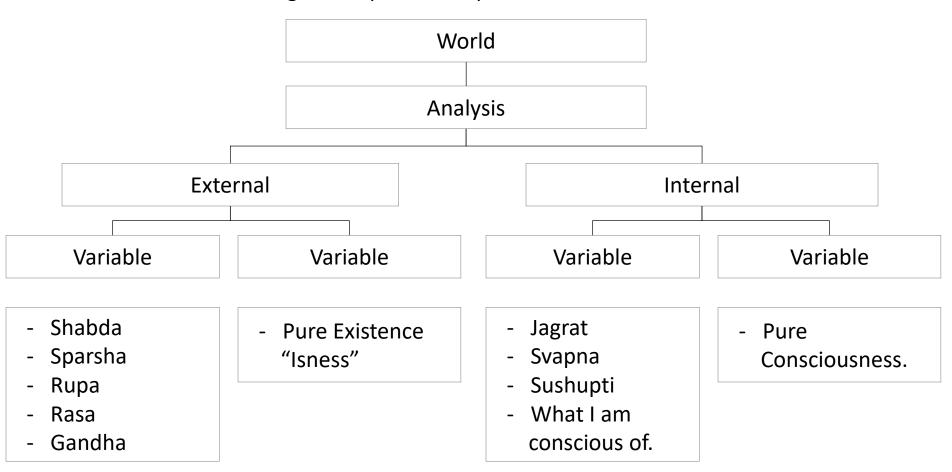
In this manner.

b) Kritav Anvaya Vyatirekena:

 One who has done analysis of variable and nonvariable, both at subjective and objective level.

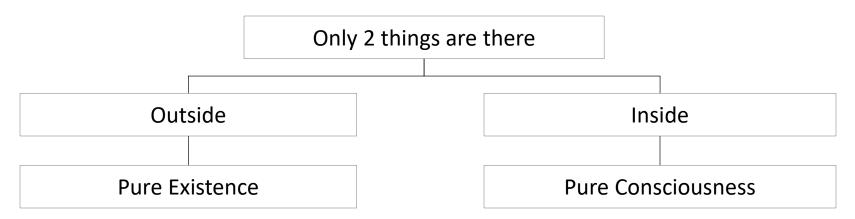


- Everything else subject to changes all the time.
- At objective level, only nonvariable changeless factor is existence isness, filtered factor (Variable factors are Shabda, Sparsha, Rupa, Rasa, Gandha).
- At Subjective level, filtered out non variable pure consciousness principle.
- Variable factors Jagrat, Svapna, Sushupti what I am conscious of varies.



c) Kritav Anvaya Vyatireka:

- Mahavakya marries, ties knot of existence and consciousness and says that is your real nature, formless nature, higher nature, Satyam.
- This is Name of student who has removed all Nama Rupa attributes at subjective and objective levels.



To this mind Set, Mahavakyam comes and says, Tat Tvam Asi.

d) Vakyatva:

 By Mahavakya which talks of pure existence by Tat and pure consciousness by Tvam, these 2 are equated by Asi.

e) Avakyartham Pratipadayate:

- By this Mahavakyam, student receives knowledge of equation.
- I pure consciousness am the pure existence.

f) Pratipadyate iti Uktam:

That student grasps teaching.

g) Avakyartham:

- Technical word.
- Beyond Triputi, knower known knowing instrument division.
- I am pure existence, pure consciousness which is medium in which Triputi is functioning but I am not a participant in Triputi Vyavahara.
- If I take myself as one of Triputi, I will become finite entity.
- By knowing I am existence, beyond Triputi, I become nonparticipant in Jnana Vyavahara and Karma Vyavahara.

h) Pratipadyate:

• This is message student understands, grasps.

i) Ataha Tad Vyakyanaya:

- Since this message is received during Sravanam, I would like to dwell on this message and elaborate.
- Sutra Vakyam given in this verse.
- Message is received in 3 stages by a trained intellect, which is elaborated in 3rd chapter.

j) Upanyasa:

• Presentation in capsule form – the absorbtion process of Mahavakya.

Verse 3:

सामानाधिकरण्यं च विशेषणविशेष्यता । लक्ष्यलक्षणसंबन्धः पदार्थ-प्रत्यगात्मनाम् ॥ ३॥

sāmānādhikaraṇyaṃ ca viśeṣaṇa-viśeṣyatā lakṣya-lakṣaṇa-saṃbandhaḥ padārtha-pratyag-ātman**ām**

Grammatical coordination, the relation of the qualification and the qualified, the relation of the implication and the implied - these are the relations applicable to the [two] words, their meanings, and the word - meanings and the inward Self. [Chapter 3 – Verse 3]

- Famous sloka in verse 3.
- Quoted in Vedanta Sara.

3 Stages – 3 Relationships

Samanadhi Karanya Sambandha Grahanam Viseshana – Viseshya Sambanda Grahanam Lakshya – Lakshana Sambanda Grahanam

- Job in life over if we receive this message.
- Anaadi Kala Janma Plant Animal Human lifes taken ends, if this message is Grasped.
- Knowledge is knowledge only if it is a fact for me.
- No positive or negative Judgement should be passed.

- Life Drama goes on in the medium of existence, consciousness.
- I am only awareness, non participant witness, not a victim.
- Important message, see it as a fact then called knowledge.
- I am existent consciousness medium in which whole lifes Drama is going on.
- In me nothing is happening.

Gita:

मया ततमिदं सर्वं जगद्व्यक्तमूर्तिना । मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९-४॥

mayā tatamidaṃ sarvaṃ jagadavyaktamūrtinā | matsthāni sarvabhūtāni na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भृतानि पञ्च मे योगमैश्वरम् । भृतभृन्न च भृतस्थः ममात्मा भूतभावनः ॥ ९-५॥ na ca matsthāni bhūtāni paśya mē yōgamaiśvaram | bhūtabhṛnna ca bhūtasthō mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

• I was free, I am free, ever will be free.

- Drama unstoppable, uncontrollable, eternal.
- Observe without judgement, that alone is liberation.

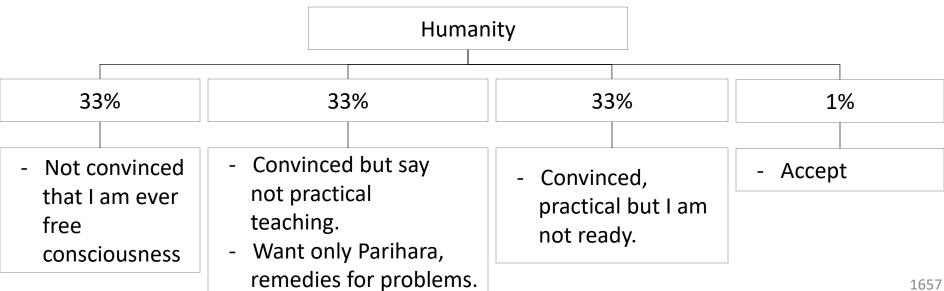
Information	Knowledge
 Does not liberate me. Content of information not fact for me. 	 Liberates me. Content of information is fact for me. I am ever free, non participant, observer of things beings, and happenings.

- If this message is driven home, Mahavakya has successfully delivered the Vedic teaching.
- It is a life transforming message.
- Any effort to convert information into knowledge is fine.
- Content of information should become fact for me.
- When crises situations come closer to me, in Mumbai, in Chennai, in family, events happening far and near both Anatma, uncontrollable.
- All events belong to remote Anatma or proximate Anatma.
- I can only contribute at body, mind level, can't fully control.
- Anatma events happen in me.

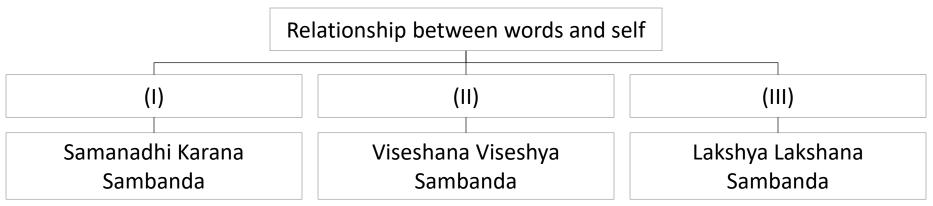
Vedanta – 5th capsule:

 For a person who remembers this fact, all events – tragedy or comedy are entertainment.

- When I forget this message, life becomes burden, problem.
- This message changes attitude in life.
- Remote or proximate event, happening in world, family, body, mind are all in Anatma.
- Can't stop.
- Develop inner space, emotions in mind can't stop.
- Watch and remember, I am existence, consciousness medium.
- Mind is one infinitesimal part of total Anatma.
- I can't exaggerate insignificant mind compared to the events in the total Anatma space.
- Remember this in death bed this life altering message.
- Acharyas try to convince us that we are not Body / Mind / Intellect, but Atma, observer.



- 99% set aside message.
- Want some other solution for lifes problems.
- 1% accept, convinced, conclude its is practical, try binary format, very rare.
- When lifes Jolts come, maintain the fact, insignificant event in entire Anatma, can't touch me.
- Must we have this objectivity.



- I) Samanadhi Karana Sambanda between 2 or more words.
 - Not objects, people.
 - It is attribute among words of sentence.
 - One word no relationship.
 - This relationship comes only when 2 words or more words reveal one same object.
 - Words many but descriptions relating to one object.
 - 2 words have Samandhi Karanya Sambanda (SKS) when they have one common object of description.

Samana	Adhikaranam
Common	Object

Example:

Vishnu Sahasranamam:

• 1000 words – one Vishnu.

Gita: Dhyana Slokam

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये । ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Prapanna-pārijātāya totravetraikapānaye jnāna-mudrāya krshnāya gītamrta-duhe namah 3.

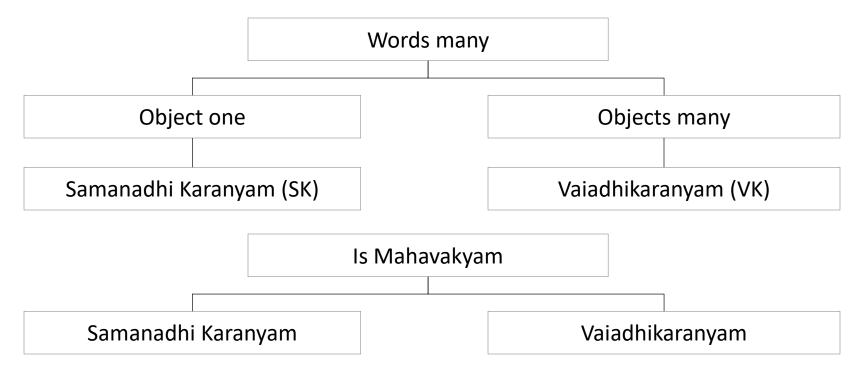
Salutations to Krsna: Who is a "tree of fulfilment" (i.e., Parijata or Kalpataru – the bestower of all desires to all those who totally surrender to Him, who has milked the Gita-nectar, the holder of Jnana-mudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Dhyana Sloka 3]

- 5 words one Krishna.
- Different descriptions of words converge into one object.

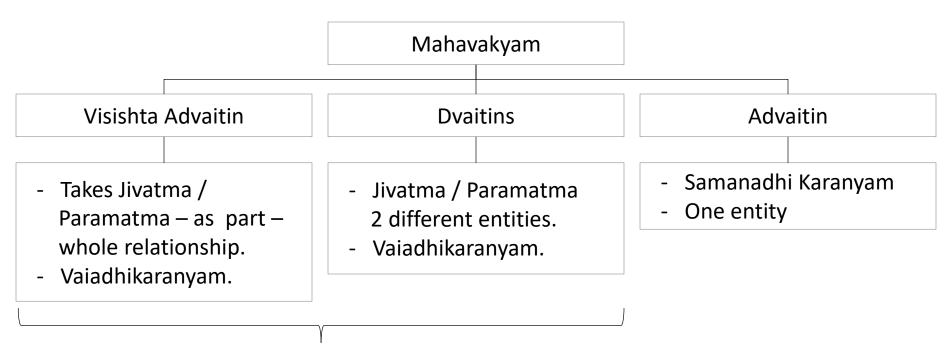
Navagraha Stotram:

Om Namah Sooryaya Chandraya Mangalaya Budhaya Cha I Guru Shukra Shanibhyascha Raahave Ketave Namo Namaha II (My Salutations to Soorya (Sun), Chandra (Moon), Mangala (Mars) and Budha (Mercury). I also salute Guru (Jupiter), Shukra (Venus), Shani (Saturn) as well as Rahu and Ketu.)

- Words many 9 different Devatas Soma, Chandra...
- Words many, objects many.



- Between Tatu and Tvam 2 words, reveal one entity (Samanadhi Karanyam).
- Samanadhi Karanyam indicated by using same case ending (out of 7 Vibhaktis -Nominative, accusative...).
- In Samanadhi Karanyam, Vibaktis are same, conclusion important.



Ignore Samanadhi Karanyam

- Mind set should change.
- Not, when will I attain Paramatma, Videha Mukti, escape from world, merge with Bhagawan, all misconceptions after 25 years study.
- Truth: you are the Lord.
- Videha Mukti promise at beginning of study to attract student.
- After study, Videha Mukti irrelevant.
- Give compromised version of Moksha.
- At higher level, idea should go away.

- I am ever free existence, consciousness in which bodies are floating.
- Whether one Sukshma Shariram takes one Sthula Shariram, why worry?

II) Viseshna Viseshya Sambandha:

Example:

Gita Dhyana Sloka:

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये । ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Prapanna-pārijātāya totravetraikapānaye jnāna-mudrāya krshnāya gītamrta-duhe namah 3.

Salutations to Krsna: Who is a "tree of fulfilment" (i.e., Parijata or Kalpataru – the bestower of all desires to all those who totally surrender to Him, who has milked the Gita-nectar, the holder of Jnana-mudra, the wielder of the cane in one hand with which He drives home the herd of cattle under His protection. [Dhyana Sloka 3]

- Different attributes one Krishna.
- Pari Jata, Jnana Mudra.. Different glories.
- Described, description.
- Attributes, substance attributed relationship.
- Padartha Yoni, Vishaya Viseshya Sambandha.
- Alphabets have meanings, attributes.
- One Krishna...
- One Atma qualified as Jivatma Paramatma.

- Jivatvam and Paramatatvam attributes, features are shown to exist in one reality –
 Brahman.
- Meanings of Tat and Tvam are 2 statuses belonging to reality called Atma.
- This is Viseshana, Viseshya Sambanda.

III) Lakshaya Lakshana Sambanda:

• 3rd step required in rare cases in Mahavakyam.

Technical:

- When Samanadhi Karanyam comes, Padartha will have Viseshana, Viseshya Sambanda
 with that job is over.
- One Krishna 4 attributes.
- 1000 names one Vishnu.
- Rarely we need to go to 3rd stage.

Gita:

• Prapanna Pari Jataya:

Great giver of blessings.

Totra Vedaika Panaya :

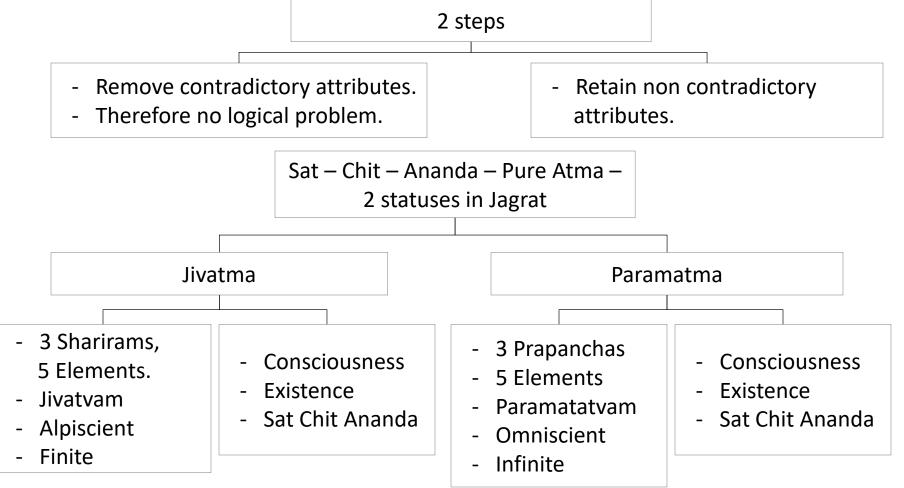
Holding Totra.

Jnana Mudra..

- All Viseshanam in one Viseshyam, noun ok as they are non-contradiction, features.
- When Virtues mutually contradict, they can't coexist in one substance.

Logical Rule:

- Mutually contradictory attributes can't coexist in one locus.
- How to explain Viseshana Viseshya Sambanda?



- When you remove contradictory features belonging to Jivatma and Paramatma, then can equate.
- Jivatvam and Paramatatvam belongs to 3 Sharirams and 3 Prapancha.
- Jiva, Parama Adjectives go away, Anatma goes away,, Sat Chit Ananda Atma alone remains.
- Pure existence, consciousness, Ananda (Limitlessness) can happily be together without logical contradictions.
- Partial removal of contradictory attributes.
- Don't remove Sat / Chit / Ananda then it will be nothingness.
- Don't throw away baby with bath water.
- Retain Sat in Paramatma, chit in Jivatma.
- Remove Karya Karana Sambandha, Desha, Kala, etc is 3rd stage.
- What is left behind?
- I am Jivatma, I am Paramatma.

Revision : Chapter 3 – Verse 3

- Important verse.
- Also discussed in Vedanta Sara of Sadhananda.
- How intellect grasps message of Mahavakya.
- By understanding 3 types of relationships.

3 Relationships - Sambandha

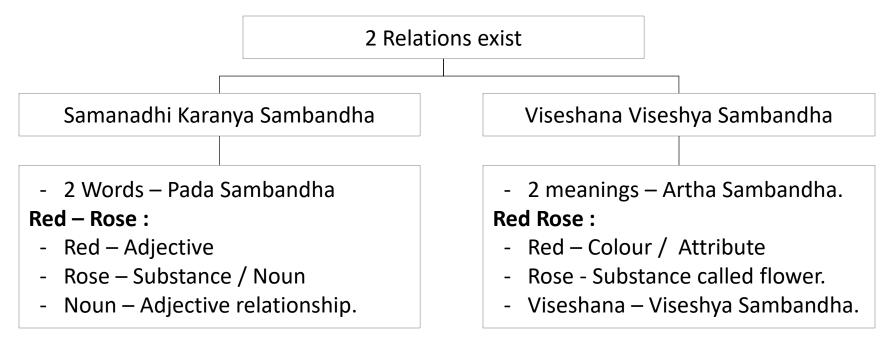
Samanadhi Karanya Sambandha

Viseshana Viseshya Sambandha Lakshana – Lakshaya Sambandha

- Verse 3 first 3 quarters describes 3 relations.
- Last quarter 3 relations exist between what and what?
- Related members.
- Padartham Pratyagatma.
- Pada between 2 words Tat Tvam there is Samanadhi Karana Sambanda.
- Between 2 Arthas, meanings, tat Pada Artha and Tvam Pada Artha, there is Viseshna
 Viseshya Sambanda.

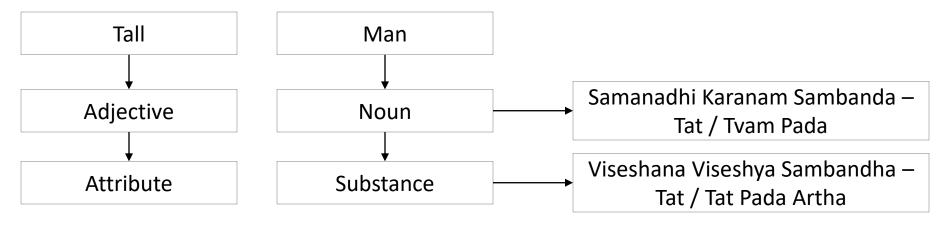
Pratyagatmana Sambanda:

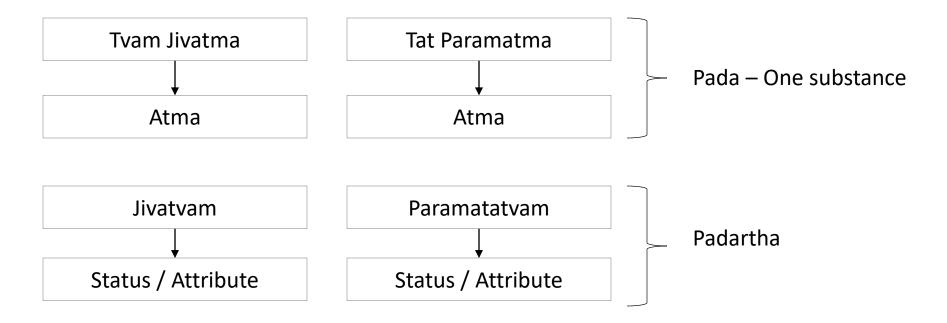
- Between Tat, Tvam Padartha (Meaning) and Atma, Lakshyartha exists with Lakshana –
 Lakshya Sambanda.
- Intellect does this in daily transactions is split second.
- Example: Doctor gives special names for headache, stomach pain.
- Example : There is a red rose.



Never interchange 2 distinct relationships.

Example:





- Jivatma and Paramatva have status of Jivatma and Paramatma.
- There is a substance behind Characteristics / attribute.

Jivatma	Paramatma
Is a substanceWith inferior attributes.	Is a substanceWith superior attributes.

- Both together reveal one substance, one Atma endowed with inferior or superior characteristics.
- One atma is revealed because of mutual substance attribute relationship.
- In Red Rose, Krishna examples, we stop after step 2.

- In Mahavakya go to step 3.
- Arrive at one Atma which has got common attribute of Sat Chit Ananda between Jivatma and Paramatma.

Final 3rd Step:

In Attributes filter

Drop contradictory attributes between Jivatma and Paramatma

Retain non contradictory attributes

- Alpiscient, Omniscient.
- Finite Infinite.
- Alpagya Sarvagya.
- Alpa Shaktiman Sarva Shaktiman.
- Durgunas of Jivatma.
- Sat Gunas of Paramatma.
- Vachyartha dropped.

- Common portion.
- Pure existence, consciousness, limitlessness.
- Jivatmas invariable factor is Chit,
 Paramatmas in variable factor is Sat.
- Lakshyartha retained.
- 3rd relationship of dropping contradictory features and retaining noncontradictory features is called Lakshana – Lakshya Sambanda.

3 Relationships

Pada Yoho

Padarthayoho

Padartha Pratyagatmano

- Words
- Samanadhi Karanyam
- Noun Adjective

- Meanings
- Viseshana Viseshya Bavaha.
- Attribute Substance

- Lakshana Lakshaya
- Sambanda

After operation, finally we arrive at,

Jivatma / Paramatma contradictory Pair		
with attributes		

- Lakshanam gone
- Nama Rupa gone
- Jiva, Parama Adjectives gone.
- Divisions not there.
- Virat Vishwa
- Teijasa Hiranyagarbha Gone
- Pragya Ishvara.
- This experiencer experienced Triputi not there in Turiyam.

Keno Upanishad:

- Naham Manye... [Ⅱ 2]
- I don't know Turiyam, not that I don't know, I know I don't know.

- Noncontradictory pair is one Atma.

Ekatma

- Nondual Brahman remains.
- Atma, substance remains.
- Shantam, Shivaran Advaita Atma, remains.

Mandukya Upanishad:

- Na Antap Pragyam, Na Bahish Pragyam,
 Na Ubayata Pragyam, Prapancho
 Upashamam... [Mantra 7]
- There is one pure attributeless existence, consciousness, Turiyam.

1670

Keno Upanishad:

नाहं मन्ये सुवेदेति नो न वेदेति वेद च। यो नस्तद् वेद तद् वेद नो न वेदेति वेद च॥२॥ Naham manye suvedeti no na vedeti veda ca. yo nastad veda tad veda no na vedeti veda ca.

I do not think that I know it well. But not that I do not know; I know too. Who amongst us comprehends It both as the Not Known and as the Known – He comprehends It. [II - 2]

Mandukya Upanishad:

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Essence of Verse 3:

I am Turiyam which need not be known because it is ever evident consciousness.

Verse 4 – Introduction:

अन्वयव्यतिरेकलक्षणो न्यायः सर्वकर्म-संन्यास-पूर्वकोऽभिहितः, किमयं विधिपरिप्रापितः, किं वा स्वरसतः एवात्र पुमान् प्रवर्तते इति । किंचातः ? शृणु । यदि आत्मवस्तु-साक्षात्करणाय विधिपरिप्रापितोऽयं न्यायः, तदा अवश्यं आत्मवस्तु-साक्षात्करणाय व्यावृत्त-शुभाशुभ-कर्मराशिः, एकाग्रमनाः, अन्वय-व्यतिरेकाभ्यां यथोक्ताभ्याम् आत्मदर्शनं करोति । अपरिसमाप्य आत्मदर्शनं ततः प्रच्यवमानः आरूढपतितो भवति । यदि पुनः, यद्दच्छातः

प्रवर्तते तदा न कश्चिद्दोषः" इति । विधिपरिप्रापित इति ब्रूमः । यत आह ।

अस्मिन् सूत्रे उपन्यस्ते कश्चित् चोदयति-"योऽयं वाक्यार्थ-प्रतिपत्तौ पूर्वाध्यायेन

asmin sūtra upanyaste kaścic codayati yo 'yam vākyārtha-pratipattau pūrvādhyāyenānvaya-vyatireka-lakṣaṇo nyāyaḥ sarva-karma-saṃnyāsa-pūrvako 'bhihitaḥ kim ayaṃ vidhi-pariprāpitaḥ kiṃ vā sva-rasata evātra pumān pravartata iti. kiṃcātaḥ. śṛṇu. yady ātma-vastu-sākṣāt-karaṇāya vidhi-pariprāpito 'yaṃ nyāyas tadā 'vaśyam ātma-vastu-sākṣāt-karaṇāya vyāvṛtta-śubhāśubha-karma-rāśir ekāgra-manā anvaya-vyatirekābhyāṃ yathoktābhyām ātma-darśanaṃ karoti. aparisamāpyātma-darśanaṃ tataḥ pracyavamāna ārūḍha-patito bhavati. yadi punar yadṛcchātaḥ pravartate tadā na kaścid doṣa iti. vidhi-pariprāpita iti brūmo yata āha

When this aphoristic statement is made, someone raises the following objection: "Is this way of reasoning through the method of anvaya-vyatireka preceded by the renunciation of all action which has been spoken of in the previous chapter for the purpose of understanding the meaning of the Sruti text, based on scriptural injunction? Or, does a person of his own natural inclination pursue it? If it be asked, "What does it matter" then listen. If this way of reasoning is enjoined by scripture for the purpose of realizing the Self. then a person by giving up the whole series of good and bad actions and with a concentrated mind should pursue Self-realization through the method of anvaya-vyatireka as stated earlier. However, if, on account of not being able to attain Self-realization he lapses, he falls down, If, on the other hand, he pursues it of his own natural desire, then such a defect will not arise." We reply that because of scriptural injunction [one practises the discipline]. So the following is said. [Introduction – Chapter 3 – Verse 4]

Divertion: Technical:

• Well debated topic in Brahma Sutra – Chapter 1 - 1 - 4 and in Sarva Vedanta Siddhanta Sangraha Among Advaitins.

तत्तु समन्वयात् । Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I - I - 4]

- When person practices Jnana Yoga, several disciplines are prescribed as part of Jnana Yoga.
- Sadhana Chatustaya Sampatti
- Sravanam, Mananam, Nididhyasanam.
- Are all instructions coming under Veda Vidhi as commandment or not?
- If commandment, some principles relevant.
- If not commandment apply other principles.
- Vidhi Astitva or Nava?

Answer: 2 fold components Jnana Yoga Jnanam - Knowledge Karma - Action

- Can never have commandment
- Vedanta: knowing not action.
- Knowing process:
 When sense organs of knowledge awake knowledge happens without will.
- Don't have choice.
- What we see, hear, smell, have no choice.
- Vastu Tantram.

- Will always has commandment.
- Doing = Action..
- When sense organs of action are active, it is will based.
- Have choice.
- Going near object, taking objects, talking, walking, have choice.
- Kartru Tantram.

Jnanam never produces 4 consequences, results of Karma.
 4 Results of Karma
 Utpattihi
 Production, manufacturing.
 - Reaching Svarga.
 - Modification. - Purification. - Clean clothes. Dhari.
 - Karma for

Veshti into

Kurchief.

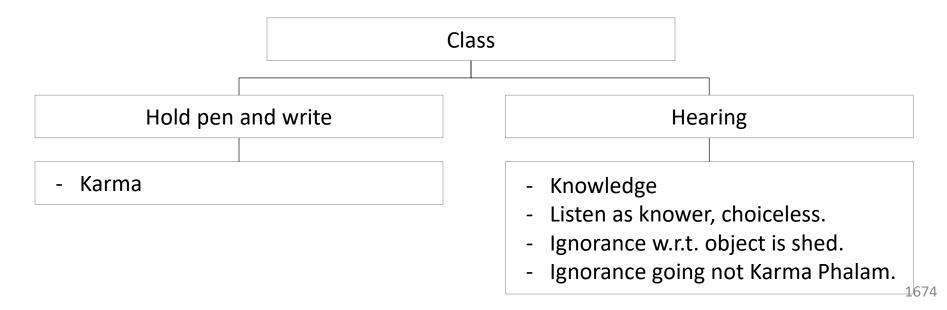
purification of

mind, Chitta

Shuddhi.

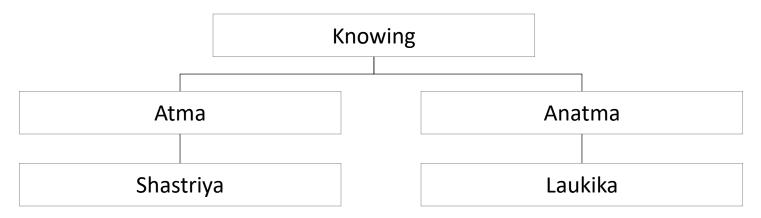
Knowledge:

Open eyes, see orange dress, Vastu Tantram.



Lesson No. 1:

- Jnanam not Karma.
- Knowing different than doing.



Lesson No. 2:

- Commandment possible only where Karma is involved.
- In Karma alone there is will or choice, here will and commandment possible.
- Go near Park have choice.
- In Park smell roses no choice.
- Do's and don't's not possible in Jnanam.
- Jnane Vidihi Nasti.
- Karmane Vidayaha Santi.
- In Jnana Yoga, Vidhi is not there w.r.t. actual knowing.

• W.r.t. allied disciplines associated with Jnanam to develop Vairagyam, Karma Yoga, Upasana Yoga is possible.

Gita:

तिद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदिर्शनः ॥ ४-३४॥

tadviddhi praṇipātēna paripraśnēna sēvayā | upadēkṣyanti tē jñānaṁ jñāninastattvadarśinaḥ || 4-34||

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

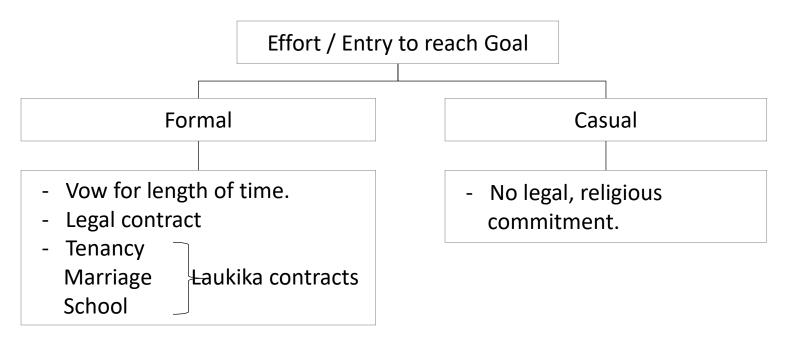
- In Sahakari Sadhanas there is Vidhi.
- What is Vedanta's view w.r.t. Sahakari Sadhana?

Technical:

- Where there is series of disciplines, Shastra gives commandment.
- Jnana Yoga, Karma Yoga, Sadhana Chatustaya Sampatti, Sravanam, Mananam,
 Nididhyasanam package has set of disciplines.

One Goal:

- To obtain Jnanam: Aham Brahma Asmi Nishta.
- Result is directly proportional to commitment, Sankalpa I have.



Associated with

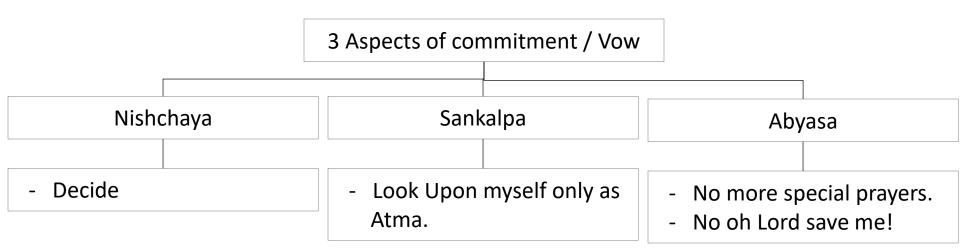
Shastric = Brahmachari – Veda Adhyayanam

Grihasta – Karma Yoga

Vanaprasta – Upasana Yoga

Sanyasa – Jnana Yoga

- Before court or Agni Sakshi.
- Requires Sraddha.
- Contract with Bagawan starts with Upanayanam, committed entry.



- Moksha = Sankalpa, commitment.
- I have decided to entertain thought that I am ever free, saved Atma, independently existing.
- Atma does not require saviour.
- Nishchaya, Sankalpa, Abhyasa to be done in formal way or causally.
- Casual format can go in and come out.
- Marriage after Saptapathi with Agni as Sakshi... commitment.

Shastric Formal contract:

- Sanyasa Vidhi.
- Ritualistic process by which I take a vow, commitment, hereafter I am not going to follow Δ format, however tempting, attractive it is.

Gita:

मिचित्तः सर्वदुर्गाणि मत्त्रसादात्तरिष्यसि । अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्यसि ॥ १८-५८॥

maccittaḥ sarvadurgāṇi matprasādāt tariṣyasi | atha cēttvamahaṅkārānna śrōṣyasi vinaṅkṣyasi || 18-58 ||

Fixing your mind upon Me, you shall, by My grace, overcome all obstacles, but if, from egoism, you will not hear Me, you shall perish. [Chapter 18 – Verse 58]

- Come to me, I will save you is Δ format, attractive.
- Someone is there to save me.
- Come what may, w.r.t., myself, will never look upon myself as Mumukshu but Mukta Atma.
- Drop I am Mumukshu notion, entertain I am Mukta even when tears rolling down because of physical pain.
- For me, no Sadhana required, doesn't exist.
- Don't look at Moksha as Goal.
- Never go to lord with idea of saving me.
- Saviour, saved idea, not there in Mukta Jnani.
- Sarve bavantu sukinaha.

Informal entry	Formal entry
Tie Yellow thread, Tulasi Mala,Rudraksha any day.By Sankalpa.	Vedic method "Sanyasa".Legal contract subject to Punyam and Papam.

- For actual knowing component, no Vidhi.
- For allied disciplines, Vidhis are there.
- After formally entering into Jnana Yoga, person has Advantage, every disciplined person gets Adhrishta Phalam.

Disadvantage:

- Any commitment violated will have Papam, spiritual fall.
- Arudha Patitah climb and fall, injury more.
- Fall in ground not serious.
- This is topic in verse 4 introduction, Sahakari Sadhana Vidhi asti, Punyam Asti, Papam Asti.

Revision : Verse 4 – Introduction

Divertion topic:

- To find out if there is any vedic injunction for pursuing Jnana Yoga.
- There is Vedic injunction, commandment.

Important Corollaries derived:



Brahmachari

Grihasta

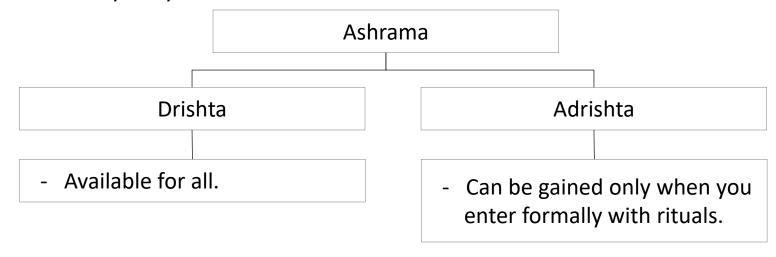
Vanaprastha

Sanyasa

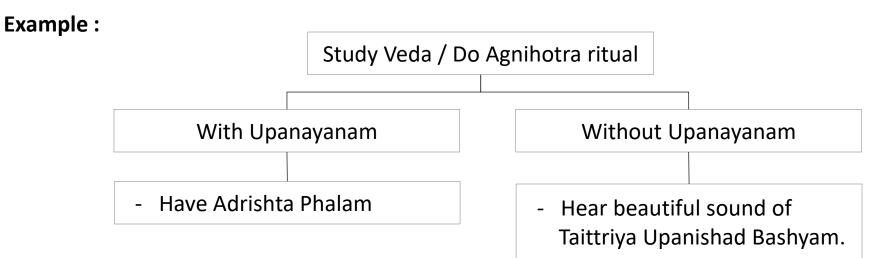
- In each Ashrama Veda prescribes do's + don't's, Vidhi Nisheda for material and spiritual pursuits, comforts.
- While pursuing worldly goals, parallelly must pursue spiritual goal.
- Veda envisages spiritual growth in each state, not sudden Jump.
- Like body builds cell by cell, spiritual being has to be gradually built cell by cell.
- Upto Upanayanam : Garba Dananam, Pumsa Karanam, Nama Karanam, Chawla, contributes to spiritual development of children.
- Brahmacharya main aim Adhyayanam.
- Grihasta Karma Yoga
- Vanaprasta Upasana Yoga.
- Sanyasa Jnana Yoga.
- To pursue 4 Yogas, require appropriate infrastructure, port, dietary discipline, do's don't's.
- Entry into each Ashrama can be done formally or informally.

Formal:

- Take oath, like in court, if you make statement as truth, you can get released or punished.
- Do's + don't's, compulsory and binding if there is formal ritualist entry.
- This is conveyed by "Vidhi Pravitaha" Rules.



Informal entry no Adrishta Phalam.



- Agnihotra Drishta Phalam Air purified.
- Similarly Upasana Yoga and Jnana Yoga 2 ways of entries + 2 phalams.

Formal	Informal
 Ritualist, Sanysa, port reduction. Phalam: Adrishta Drishta Implementation of rules gives extra Adrishta Phalam, violation will give Papam. Must do Parayanam of Upanishads and Bashyam daily – compulsory for Sanyasi, if not, Pratyavaya Papam. 	 I decide, follow Jnana Yoga, go to guru and study Shastra. No Adrishta Papam or Punyam.

- If Jnana Yoga is Vidhi there is Adrishta Papam and Punyam.
- Punyam in implementation.
- Papam in violation.
- To establish corollary, Sureshvaracharya asking following question.
- In Jnana Yoga, is there Vidhi or not?

Answer:

Jnanam	Sahakara Sadhanas for Jnanam
- No Vidhi	 Vidhi exists Sadhana Chatustaya Sampatti, Ashrama Vidhis, Sravanam, Mananam, Nidhidhyasanam. Compulsory to follow.

a) Asmin Sutre Upanyaste:

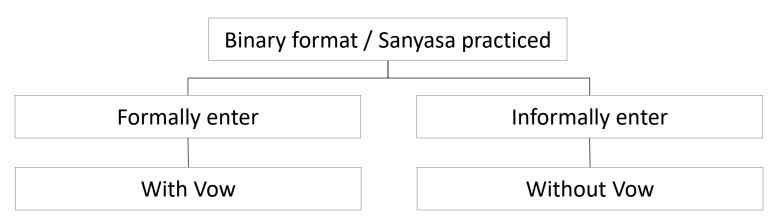
- Refers to Sutra sloka verse 3.
- Entering Mahavakyam and application of Samanadhi Karanya Sambanda between Pada, Viseshana Viseshya – Sambanda between Padarthas, Lakshana – Lakshaya Sambanda between Padartha and Lakshyartha.
- Apply daily Sravanam, Mananam, Nididhyasanam.
- Of these 3, Sambanda traya Abhyasa, binary format Abhyasa compulsory rule.
- Can't say in a week moment, went into Δ format, it becomes Papam for Sanyasi.
- Entry into Δ format will produce Pratya Vaya Papam.
- Sutra = Binary format Abhyasa.

b) Kashchit Chodayate:

• Is binary format compulsory or in sickness can come to Δ format – this is question raised.

c) Ayam Vakyartha Pratipattou Purva Adyaye:

- Anvaya Vyatirikena Nyaya Abhikitaha.
- This teaching has been given in Chapter 2.
- Principle of binary format in which we learn to remain as Atma, I look upon everything as Anatma.
- Possessions, family, body, mind, mental problems seen as Anatma = by practice of binary format.



- In Sanyasa Ashram, no port, no possessions, Drista Phalam.
- Adrishta Phalam comes from formal oath.
- I am Asanga Atma in and through all experiences.
- I practice this daily, then only, Aham Satyam, Jagan Mithya.
- Any event seen as brought out by Prarabda in Anatma, Kshetram.

- Religiously remove Ahamkara and Mamakara in family, Body, mind, possessions and claim Atma.
- I am free from Raaga Dvesha which belongs to mind.
- Binary format has been taught earlier, is Purva Pakshi Remarks.

Question:

- Ayam This binary format
- Practice is it Vidhi Vadhi.
- Prapitaha Is it prescribed as compulsory injunction? Is Jnana Yoga compulsory rule,
 Shastra Vidhi or does the humanbeing practice it voluntarily.
- Any compulsion from Shastra?
- Rasa = Ichha.
- Sva Rasataha because of ones own desire?

Eva Atra Punam Parivartate:

Does a seeker practice of his own desire?

Sureshvaracharya:

- Why are you so particular?
- Grihasta or Sanyasa, formally informally?
- What difference does it make?
- Kinchitaha? Ataha Kim? What benefit.

Purva Pakshi's Question:

Vidhi – Prescribed in Veda or not?

Sureshvaracharya:

- Atma Vastu not mystic experience.
- To make binary format natural, effortless, Jnana Yoga Vidhi is prescribed in Veda.
- Experience ever event as Atma and not as an individual who gets affected, disturbed.
- Ahamkara, Mamakara, natural in Mithya Anatma, organized by Vishwarupa Ishvara and does not require Judgement and reaction.
- Natural effortless binary format is called Sakshat Kara.
- Sakshat Kara not sudden event, grows upon me by deliberate practice.
- What I deliberately practice, becomes natural.
- During small problems, practice binary format.
- Gradually in worst crises, will learn to handle it as Atma and not run to god to save me.
- In Anatma Prapancha alone Prarabda is active not in Paramartika Atma.
- Long Abhyasa of binary format leads to Jnana Nishta, required for Sakshat Kara.

d) Ayam Nyayaya:

Binary practice.

e) Vidhi Pari Prapitaha:

• Is compulsorily prescribed.

f) Karma Rashibihi Ekagra Manaha Anvaya Vyatirekabyam Atma Darshana Karoti:

- For a person who has entered Sanyasa Ashrama, with commitment to practice binary format as only priority, constantly reminding world is Mithya by Anvaya – Vayatireka logic, becomes free from bundles of Punya Papa Karma.
- Karma Rashibihi in form of Shubha and Ashubha Karmas.
- How does a Sanyasi become free?
- Not by Prayaschitta.
- In Binary format, claims I don't have Punyam, Papam requiring Prayashchittam.

Nirvana Shatkam:

न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थं न वेदा न यज्ञाः। अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहं शिवोऽहम्॥४

Na Punyam Na Papam Na Saukhyam Na Dukham Na Mantro Na Teertham Na Vedo Na Yajnaha Aham Bhojanam Naiva Bhojyam Na Bhokta Chidananda Rupa Shivoham Shivoham

I am not Punya (good deed), Paap (Sin), Saukhya (friendship), or Dukha (Grief). Neither I am chants (Mantra) or Shrine (Teertha) nor I am the Veda or the sacrifice and oblation. Also, I am not the food, or the one that should be eaten, or the eater. I am eternal happiness or bliss state, I am Shiva, I am Shiva. | |4||

 Anatma has Punyam and Papam and it exhausts that in every Birth, under Ishvaras law of creation and dissolution. At Anatma level, duties performed, no Neutralisation, Parihara not relevant for me as Atma.

g) Shubha Ashubha Karma Rashi Ekagra Manaha:

Name of Sanyasi who is practicing Sanyasa as compulsory duty.

h) Yatoktabyam Atma Darshanam Na Karoti:

- In due course he does Atma Sakshat Kara, sees Atma.
- I am Atma becomes natural to me.
- Binary format becomes effortless.

Disadvantage:

- After formally entering Sanyasa, can't serve world.
- To serve world, Ashrama is Grihasta.
- Sanyasa Ashrama meant for Binary format Abhayasa.
- After binary format becomes natural, you can go back to any activity.

Gita:

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यञ्श्रणवन्स्पृशञ्जिघन् अश्चनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८॥

naiva kiñcitkarōmīti yuktō manyēta tattvavit | paśyañ śṛṇvan spṛśañ jighran aśnaṅ gacchan svapan śvasan ||5-8|| I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Only after binary format becomes natural, Loka Sangraha allowed.
- Until Nishta, Sanyasis duty is Sadhana Chatustaya Sampatti stabilization, Sravanam,
 Mananam, Nidhidhyasanam.
- Suppose Sanyasi does something else, will have Pratyavaya Papam.

i) Apari Samapya Atma Darshanam Tata Prachya Manaha Arudo Patati Bhavati:

- Formal Sanyasi has no family duty, no Ramanavami,... Puja.
- Puja banned for Sanyasi but some Matadipatis do it as exception.
- Tridandi Sanyasa keeps sacred thread of Upanayanam, does Pujas.
- If a Sanyasi slips and does worldly activities without getting binary format naturally, effortlessly, he will have a spiritual fall.
- He establishes schools, hospitals, world may glorify him.
- After binary format becomes natural, he can jump back to society.

Brahma Sutra:

उपपूर्वमपि त्वेके भावमशनवत्तदुक्तम् । Upapurvamapi tveke bhavamasanavattaduktam

But some (consider the sin) a minor one (and therefore claim) the existence (of expiation for the Naishtika Brahmacharin also); as in the case of eating (of unlawful food). This has been explained (in the Purva Mimamsa). [3-4-42]

बहिस्तूभयथापि स्मृतेराचाराच्च । Bahistubhayathapi smriteracharaccha

But (they are to be kept) outside the society in either case, on account of the Smriti and custom [3-4-43]

- Sanyasi is ostercised from society children born to Sanyasi treated separately in the society.
- Father does not have Gothra, Sutra.
- Grihastas can attend weddings after class, not Swami.
- Grihastas have no Pratyavaya Papam.
- After Jnana Nishta Sanyasi has no problem.
- Ashrama decides what will produce Pratyavaya Papam.
- This clarity Sanyasi has.

j) Yadi Punaha Yadrachapi Pravartate Tada Na Kashchit Dosha Iti:

- Whole introduction of verse 4 is explanation by Purva Pakshi.
- Is there Sanyasa Vidhi or not.

Yadi Punaha:

 Suppose, there is no Sanyasa Vidhi, no compulsory duty and a Grihasta because of his own interest attends a few Vedanta classes, voluntarily.

- Then no question of Pratyavaya Papam by omission of Sravanam, Mananam.
- Aruda Patanam, Pratya Vaya Papam is not there for Grihasta.
- That is Advantage.
- In Sanyasa Ashrama, there is Adrishta Punyam which is not available for Grihasta because he does not have Ritualistic commitment to Jnana Yoga.
- Upto this is Purva Pakshi's question.

k) Sureshvaracharyas Answer:

- Vidhi Pari Prapti iti Brumaha Yata Aha.
- We answer that Jnana Yoga practice of Binary format exists as compulsory duty who takes commitment for a person who formally enters binary format.
- Sanyasa Ashrama is an oath only.
- Discards all clothes to indicate Abhimana Tyaga in Body, stand in water, walk towards north and say hereafter I am not competitor in society for food, will practice binary format.
- Addresses all Devatas, plants, trees, people.
- I have renounced everything.
- Look upon everything as Ishvara.
- Family, body, mind, possessions all belong to Ishvara.

Bagawatam:

- Gopi Vastra Apaharanam, symbolic presentation of seekers taking to Sanyasa Ashrama, commitment to Krishna, Paramatma.
- If I aquire any possession, think how to protect all cassettes, notes, will incur Pratyavaya Papam.
- Everything belongs to Vishvaroopa Ishvara.
- If preserved, good for the world, if not preserved ok.
- Sanyasi takes oath, nothing is mine.
- Being oath, becomes compulsory duty.
- Iti bruma, this is our answer where is duty prescribed.
- Where is Sanyasis duty mentioned?

Yataha Aha:

In various Upanishads.

Verse 4:

शमादिसाधनः पश्येत् आत्मन्यात्मानम् अञ्जसा । अन्वयव्यतिरेकाभ्यां त्यत्तवा युष्मदशेषतः ॥ ४ ॥ śamādi-sādhanaḥ paśyed ātmany ātmānam añjasā anvaya-vyatirekābhyāṃ tyaktvā yuşmad aśeşataḥ

A person who possesses qualities such as control of the mind should, in the proper perspective, see the Self in the self through the method of anvaya-vyatireka, after abandoning the entire world of objects. [Chapter 3 - Verse 4]

Sanyasa Ashrama Vidhi:

Brihadaranyaka Upanishad:

तदेतद्वचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य

न वर्धते कर्मणा नो कनीयान् ।

तस्येव स्यात्पद्वित् , तं विदित्वा

न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिश्चः समाहितो
भूत्वात्मन्येवात्मानं पश्यित, सर्वमात्मानं पश्यित ; नैनं
पाप्मा तरित, सर्वं पाप्मानं तरित ; नैनं पाप्मा तपित,
सर्वं पाप्मानं तपित ; विपापो विरजोऽविचिकित्सो ब्राह्मणो
भवित ; एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच
याश्चवल्क्यः ; सोऽहं भगवते विदेहान् द्दामि, मां चापि
सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ı

eşa nityo mahimā brāhmaņasya

na vardhate karmaṇā no kanīyān I
tasyaiva syātpadavit, taṃ viditvā
na lipyate karmaṇā pāpakena II iti I
tasmādevaṃvicchānto dānta uparatastitikśuḥ samāhito
bhūtvātmanyevātmānaṃ paśyati, sarvamātmānaṃ paśyati; nainaṃ
pāpmā tarati, sarvaṃ pāpmānaṃ tarati; nainaṃ pāpmā tapati,
sarvaṃ pāpmānaṃ tapati; vipāpo virajo'vicikitso brāhmaṇo
bhavati; eṣa brahmalokaḥ samrāḍ, enaṃ prāpito'sīti hovāca
yājñavalkyaḥ; so'haṃ bhagavate videhān dadāmi, māṃ cāpi
saha dāsyāyeti II 23 II

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases not decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, claim, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brahmana (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it - said Yajnavalkya. I give you, sir, the empire of Videha, and myself too with it, to wait upon you. [IV – IV – 23]

Duties to be followed by Sanyasi, committed entry into Binary format.

Revision:

Verse 4 – Introduction – Last portion – Aparisamapyat...

Divertion from main topic.

Purva Pakshi Question:

Yoyam... Iti.

Answer by Sureshvaracharya:

• Vidhi Pari Prapiti...

Purva Pakshi:

- Suppose people follow Sanyasi lifestyle of Jnana Yoga discipline in form of nourishing Sadhana Chatustaya Sampatti, Sravanam, Mananam, Binary format.
- Sanyasi lifestyle, is it Vedic discipline or voluntary discipline.

Sureshvaracharya:

- Sanyasi lifestyle and Jnana Yoga lifestyle comes under Veda Vidhi, injunction.
- Is it voluntary discipline followed by seeker?

Sureshvaracharya:

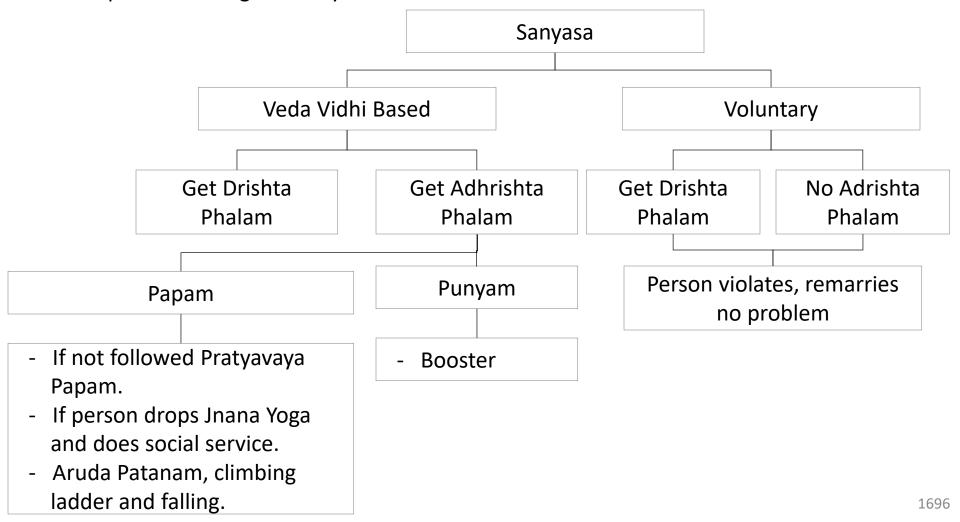
- Why are you particular about this question?
- What is the benefit of knowing this?

Purva Pakshi:

Based on your answer will get 2 corollaries.

Sureshvaracharya:

- i) If Sanyasa Ashrama + Jnana Yoga discipline is followed out of ones own will, you will get Drishta Phalam when followed efficiently.
- ii) When not followed efficiently, negative result also in Drishta category.
- iii) No Adrishta Phalam Punyam or Papam when Veda Vidhi is not involved proper performance gives Punyam.



Sureshvaracharya:

- Both Sanyasa + Jnana Yoga discipline based on Vedic injunction only.
- Jnana Yoga, not casual, hobby.
- One should be committed.
- In Anatma component, Sakshi recognised.
- When mixture is there, Poornatvam can't be claimed.

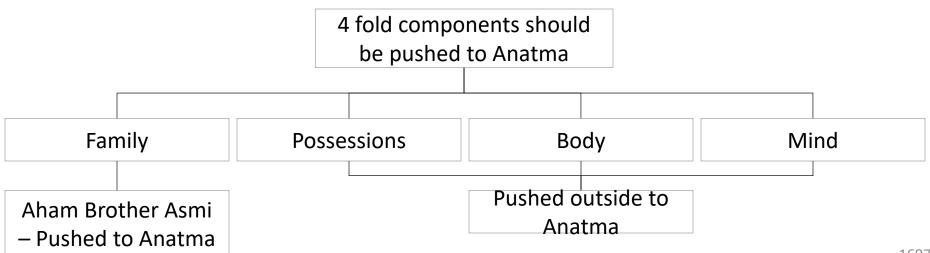
Verse 4:

a) Yushmat Aseshataha Tyaktva:

Anatma component.

b) Yushmat Asmat Pratyaya Gocharayo:

By Vedanta study.



- Mind will have several untackled problems.
- No one perfect at any time.
- Agenda of Vedanta :

4 fold Anatma has to be falsified.

 Normal human has Agenda to improve Anatma, permanent Samsara, perpetuation of Samsara.

Mundak Upanishad:

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,

tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I - II - 12]

- Anatma falsification is primary Agenda of Vedanta.
- Brahma Satyam, Jagan Mithya.
- Unless Jagan Mithya is understood clearly, Vedanta seems to be not working for us.
- After falsifying Anatma and assimilating, Nishta in falsification comes, then can come back and work for its improvement, as hobby, which was renounced before.
- If improvement is serious goal then, Samsara.

- Anatma improvement is caskal hobby after falsification of Anatma.
- If not understood, we commit a Blunder.
- Improvement of Anatma is never a promise of Veda.
- Veda says Brahma Satyam, Jagan Mithya.

Katho Upanishad:

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti II 11 II

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [II - I - 11]

Kaivalya Upanishad:

न भूमिरापो न च विह्नरिस्ति न चानिलो मेऽस्ति न चाम्बरं च। एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३॥ समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४॥ na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca | evaṁ viditvā paramātmarūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 || samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmarūpam || 24||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- We are writing notes to improve Anatma unconsciously but it doesn't happen.
- Push 4 Anatma components aside... How?

c) Anvaya Vyatirekabyam – Logic :

- Understand I am Atma which does not require any improvement.
- Tat Tvam Asi, Nitya, Shuddha, buddha, Mukta Svabava Atma, Tvam Asi.
- You don't become Poornaha, you are already Poorna Atma by nature.
- This is injunction of Brihadaranyaka Upanishad.
- Process is a Vidhi, Jnanam is a fact.

Verse 5:

युष्मदर्थे परित्यक्ते पूर्वोक्तेहेंतुभिः श्रुतिः । वीक्षापन्नस्य कोऽस्मीति तत्त्वमित्याह सौहृदात् ॥ ५॥

yuşmad-arthe parityakte pūrvoktair hetubhiḥ śrutiḥ vīkṣāpannasya ko 'smīti tat tvam ity āha sauhṛdāt

To one who has renounced objects by following the reasons stated earlier and who is desirous of knowing, "Who am I?" Sruti out of affection declares, "You are that". [Chapter 3 – Verse 5]

a) Yushmat Paritakte Sati:

- Powerful Anatma component falling with in scope of me and mine.
- 4 components of Anatma have to be pushed aside to objective world.
- Should not be part of I subject.
- Why pushed into objective universe?

b) Purvo Pancha Hetubihi:

5 Reasons for Anatma to be rejected:

i) Drishyatvam:

All are objects of experience.

ii) Bautikatvam:

All are material products.

iii) Sagunatvam:

• Family, property are endowed with Gunas, attributes.

iv) Savikaratvam:

Subject to change, modifications.

v) Agama Pahitvam:

Subject to arrival and departure.

Jagrat + Svapna	Sushupti
4 components come	4 disappear

- In Sushupti, I am pure Sakshi body, mind, family, possessions resolved for me.
- I exist as Sakshi Chaitanya Rupam in Sushupti.
- What remains when objects of experience are removed?
- Non observable, observer, unobjectifiable subject left behind, I Sakshi alone remain as Brahman, Aham Brahma Asmi, Ayam Atma Brahman.

Problem:

- No way of knowing, what is nature of Sakshi.
- I know I am conscious being.
- I can't objectify Sakshi.
- Eyes can't objectify eyes, can't see its colour.
- I Sakshi can never know the Sakshi.

Brihadaranyaka Upanishad:

यत्र हि द्वैतमिव भवित तिदतर इतरं जिघित, तिदतर इतरं पश्यित, तिदतर इतरम् श्रणोति, तिदतर इतरमिधवदित, तिदतर इतरम् मनुते, तिदतर इतरं विजानिति; यत्र वा अस्य सर्वमात्माइवाभूतत्केन कं जिघेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमिधवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानित, तं केन विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥ yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati, taditara itaram śrṇoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kam jighret, tatkena kam paśyet, tatkena kam śṛṇuyat, tatkena kamabhivadet, tatkena kam manvīta, tatkena kam vijānīyāt? yenedam sarvam vijānāti, tam kena vijānīyāt? vijñātāram are kena vijānīyāditi | | 14 | |

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitrey \bar{i} , should one know the Knower? [II – IV – 14]

- Who can know the knower?
- I Sakshi am curious to know what my nature is, I don't have any means of knowing.
- I am looking forward to Shastram to help me know who, what I am.
- Shastram alone Pramanam to reveal Sakshi Svarupam.
- I am remaining as knower, what I am is a crucial juncture in the life of a Jiva.
- For our curiosity and commitment, Shastra comes to our rescue and says :

Chandogya Upanishad:

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥७॥ Sa ya eşo'nimaitadātmyamidam sarvam tatsatyam sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijnāpayatviti tathā somyeti hovāca.

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6-8-7]

c) Viksha Pannaha:

- Seeker who has come to doorstep of Pramanam and has knocked the door and is asking who am I?
- I remain as Sakshi and ask who am I, separated from Anatma, Body, mind, possessions and universe.

d) Ko Osmi Iti?

Who am I?

e) Sruti Aha:

Sruti reveals most relevant wisdom in the life of individual ever possible.

f) Tatu Tvam Iti Mithya Aha:

Sruti reveals.

g) Suhrutat:

- Out of friendship, compassion, as well wisher.
- Beautiful sloka.